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THE CANADIAN JEWISH NEWS

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First, Exclusive Photos From Remnants Of Jewish Cracow PAGE 5

PRINCE PHILIP HAILS COMMONWEALTH JEWRY AT THE BICENTENARY CELEBRATION IN LONDON

Royal Recognition Message Is Issued By H. M., The Queen

Duke Of Edinburgh Saluted As "Devoted Protector" Of Jewry

London, (JCNS). A royal salute to the loyalty of British Jewry, which he termed "true and proud", and a stern warning that the lesson of tolerance must be learnt "afresh in each and every generation", lest the "jungle instinct" of prejudice triumphs over reason, were given by H.R.H. Prince Philip, Duke of Edinburgh, when he proposed this week, the toast of the Board of Deputies of British Jews on the occasion of its bicentenary. He described the Board, whose guest of honour he was, as "a fearless and devoted protector" of the Jewish community.

The Duke was enthusiastically cheered by the largest company ever assembled in the Ball Room of Grosvenor House, London, when he said that "this country can count itself fortunate in the quality of the major part of the Jewish people who have made their home here."

Royal recognition of the historic occasion also came in the form of a message from the Queen, in reply to the expression of homage which the Board had paid to Her Majesty. Addressed to Mr. Barnett Janner, it read as follows: "Please convey to the members of the Board of Deputies and their guests my warm thanks for their kind and loyal message which I greatly appreciate on the occasion of the celebration of your bicentenary. I send my congratulations and my best wishes to all those you represent."

CHURCHILL CONGRATULATES

Both the greatest living Englishman and the greatest living English Jew sent messages of congratulation.

Sir Winston Churchill wrote: "I send the Board of Deputies my warm congratulations on their 200 years of service to the Jewish community and my good wishes for the future."

Lord Samuel stated that he would have wished to join in the celebration—"but the disabilities of advanced old age do not allow me any longer to attend such functions", and expressed his congratulations to the Board who served so efficiently the Anglo-Jewish community.

The State, too, joined in the celebration — "the warmest good wishes of the Prime Minister" being conveyed by Dr. Charles Hill, Chancellor of the Duchy of Lancaster, the Opposition being represented by its leader, Mr. Hugh Gaitskell. And it was for The Israeli Ambassador Mr. Arthur Lourie, to speak in the name of "the Jewish communities of the world", of which the Jewish State was (in Judge Laski's phrase) but a microcosm.

(Continued On Page 8)

MARK A. LEVY TO PRESIDE

Toronto Zionists To Welcome Dultzin, Jewish Agency Leader

LEON DULTZIN, Head of the Economic Department of the Jewish Agency, in Jerusalem,, will be the guest of honour at the Cocktail Party and Dinner which is being arranged by the Toronto Zionist Council and Zionist Organization of Canada, Central Division, on Wednesday, April 20th, at 6.00 p.m. in the Regency Towers Hotel, 89 Avenue Road, Toronto. Mr. Mark A. Levy, Treasurer of the ZOC Central Division, will be the Chairman of this affair.

Mr. Dultzin, one of the top economic experts of the state of Israel, will be coming to Toronto before returning to Israel, after having made an extensive visit to the Latin American countries. He is well acquainted with the affairs of those countries, having lived in Mexico for many years, serving as President of the Zionist Organization in Mexico from 1938 to 1942.

During the years 1951 to 1956, Mr. Dultzin was member of the Zionist Actions Committee and co-President of the Keren Hayesod and Independence Bond Drive in Mexico. At that time, he was also President of the Federation of Zionist Organizations in Mexico and a member of the Executive of the Confederation of General Zionists in Latin America. He represented the Central American States as a delegate to the Twenty-Fourth Zionist Congress and, at that time, was elected to the Executive of the Jewish Agency on behalf of the General Zionists in Congress the first delegate of Latin American Jewry to have been chosen to the Executive of the World Zionist Organization.

Mr. Dultzin's private undertakings are in the field of metallurgy and the manufacture of iron pipes.

Jewish Agadir Victims Evicted From Army Barracks

Casablanca, (JCNS) — Five hundred homeless Jews, survivors of the Agadir earthquake disaster, have been turned out of a Moroccan Army barracks here and left to fend for themselves.

The Moroccan authorities who evicted them have not offered them any alternative accommodation — unless they want to live in tents in Agadir — and they are obliged to find asylum as best they can among the Casablanca Jewish community.

Only about 50 of the 1,200 Jewish survivors who escaped the disaster have returned to the stricken city. The remainder do not wish to go back.

After being given asylum in La Jonquiere barracks for the last three weeks, the survivors were given notice to quit the premises and the last hundred have been moved out.

The Moroccan authorities said the barracks had to be evacuated because they were needed by the military, according to Mr. Meyer Obadia, President of the Casablanca Jewish community.

As they left the barracks in small groups this week, some of the Jews were given 2,000 francs each and made to sign papers exonerating the Entraide Nationale of all further liability, according to a Jewish benevolent society official here.

The American Joint Distribution Committee, which has been financing most of the relief for Jewish survivors, will continue to aid them.

Speaking on the telephone from Geneva, Mr. Charles H. Jordan, Overseas Director-General of the "Joint", told The Jewish Chronicle News Service that reports that 500 Jewish survivors of the Agadir disaster have been left shelterless upon their removal from the Moroccan Army barracks are without foundation. Mr. Jordan has remained in close touch with the "Joint" office in Casablanca since the disaster.

The accomodation of the refugees from Agadir in the Army barracks was an emergency measure and was expected to be only temporary until other arrangements could be made, Mr. Jordan pointed out. The Jewish community of Casablanca and the "Joint" have been making these arrangements. Of the 500 Jews, 330 have been rehoused some in Casablanca and some in other communities. Over 170 Jews are from Inezgane, a village several miles from Agadir, which sustained little damage.

Leader Of Reform Rabbis Attacks Orthodox Jewry

New York (CJN) — "Only ghosts do not change," the Rev. Dr. Julius Mark said on Passover in answer to those who contended that Reform Jews, because of their refusal to adhere to the letter of ancient orthodox ritual, are at best incomplete Jews, if they can be called Jews at all.

Dr. Mark is the senior rabbi of Temple Emanu-El.

Reform Judaism first appeared some 150 years ago, Dr. Mark said, when it became evident that Orthodoxy, "with its stubborn and unbending reverence for ritual, was no longer satisfying the needs of the Jews."

REVERES THE OLD

"It had served earlier generations well," he observed, "but it was too exclusive and immutable to be meaningful in a world where the strict separation of Jew and Christian was breaking down."

Reform Judaism differs from the Orthodox ethic today, the rabbi continued, in that "it is not bound by the old, although it reveres it."

"A forward-looking movement must change to meet the needs of a changing world," he said. "Because we do not view every ritual as a divine command, we possess a dynamic creativity lacking in Orthodox Judaism."

ADMITS "EDIFICES" NO ASSURANCE

Explaining that one's attitude toward the ritual, not the ceremony itself, was the deciding factor, he added:

"If you regard the ritual as an irrevocable ordinance from God, you are Orthodox. But if you regard it as a psychological aid designed to create the proper mood of worship—to be dropped when it is no longer helpful—then you are a Reform Jew."

Speaking on the future of Reform Judaism, he noted the steady rise in its membership and the number of its temples.

But he maintained that the success or failure of the movement would depend "not upon the magnificent edifices it erects or the great numbers it attracts to its fold, but upon the extent of its inward spiritual growth."

The individual criterion, he said, is: "Does Reform Judaism enable me to walk through life with dignity and self-respect, proud to hand down my beliefs to my children?"

"A philosophy is judged by the kind of men it produces," he declared.

Golda Meir: Israel To Speak For World Jewry

Jerusalem (JCNS) "Israel is determined not to give up her right to speak on Jewish subjects, and if there are Jews abroad embarrassed by this attitude, let them be embarrassed", the Israeli Minister for Foreign Affairs, Mrs. Golda Meir told the Anglo Jewish Association delegation now visiting Israel. This was in reply to a question put to her about the Israeli note submitted to British and other governments following the recent antisemitic incidents.

The question was not put by the President of the Association, Mr. R. Carvalho, but by a member of the group who said he thought that the Israeli initiative was considered as interference with British Jewry's internal affairs.

Mrs. Meir replied that Israel considered herself as fully justified in dealing with Jewish matters, even if these were not purely Israeli subjects.

Mr. Carvalho who read the contents of the Note to the delegation told the JCNS representative that he was satisfied that the Note did not speak for the British Jews, although the timing of its submission was most unfortunate.

He also said that he had informed members of the Jewish Agency Executive that the A.J.A. would not encourage immigration to Israel, as it believes that "Jews are good for England and England the best place for Jews". He summed up the results of the Association's trip by saying: "It has completely surpassed our expectations and we were not even told of half of what was being done here."

The members of the delegation were received by President Ben-Zvi, Mr. Levi Eshkol, the Israeli Minister of Finance and Rabbi Yaacov Toledano, the Israeli Minister for Religious Affairs.

DUTCH GIRL APPLIES FOR CONVERSION

Tel Aviv (JCNS) A young Dutch girl living in Lavee, a religious kibbutz founded by members of British Bachad, has applied to the Tiberias Rabbinate for conversion to Judaism.

The girl is the daughter of a Dutchman who was killed by the Nazis for sheltering a Jewish family in Holland during the war. She has been living in Israel for a number of years and her knowledge of Judaism is said to be perfect. The local rabbi has recommended that she be accepted as a convert, but the application still has to be approved by the Chief Rabbinate.

Ethiopian In Israel "Buys" All Chametz In The Country

Jerusalem, (CJN) — For £100 Israeli—$55.55 at the official rate of exchange—an Ethiopian on the eve of Pesach gained title to all the Israeli Government's leaven.

For Desta Haile, the 45-year-old buyer, it seemed like a sound proposition.

He not only got all the bread and beer and noodles in the army and other Government institutions but also any ferment that could make dough rise and any cooking utensils that had not been scoured clean of leaven.

It was not a bad deal for a modest man who had otherwise busied himself with his job as a messenger at the Ethiopian Consulate General here.

Transaction Is Symbolic

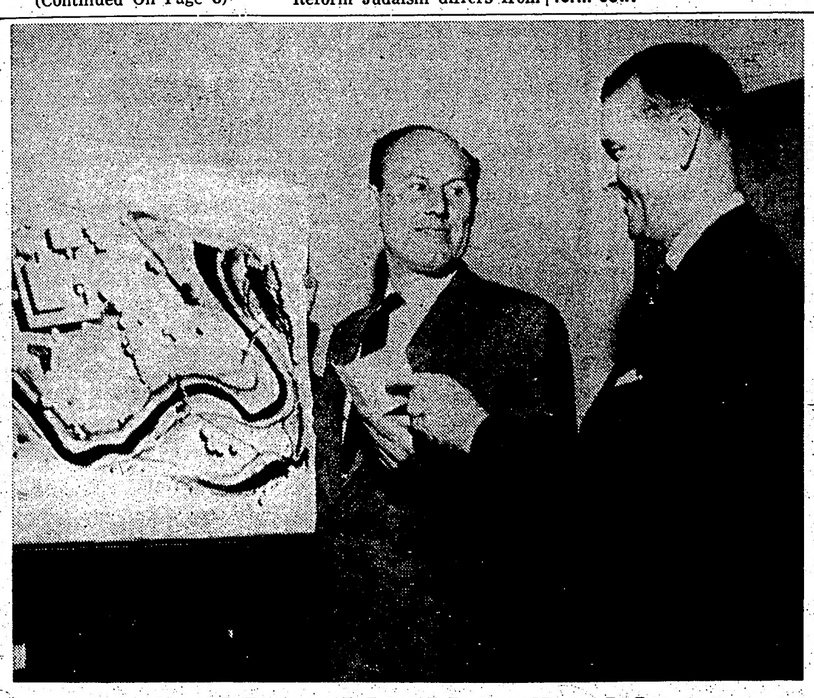
For the Israeli Government the transaction was a symbolic one. It removed all traces of Government ownership of anything having to do with leaven before the Passover feast began tonight with the rise of the first full moon of spring.

NEW HEBREW DICTIONARIES PUBLISHED

Tel Aviv, (JCNS) Four new dictionaries, covering anatomical, motor, telephones, and musical terms, have been issued by the Hebrew Language Academy. About 2,500 words are Hebraised every year by the Academy.

While most of the dictionaries so far issued by the Academy give the terms in Hebrew, English, French and German, in the case of the music dictionary a fifth language, Italian has been added. The dictionary of anatomical words, which was begun in 1942, is in Hebrew and Latin only. The volume on music took eight years to compile and contains 1,700 terms.

The telephone dictionary contains 1,000 new Hebrew expressions and is the fruit of collaboration between 19 linguists and experts of the Haifa Technion, the Hebrew Institute of Technology, and the Hebrew Academy. This work took four years to complete.



Help New YMHA Building

Presented with a cheque for $1,000 by A. T. Willett of The Carling Breweries Ltd., Mr. Alex G. Fisher (left) shows Mr. Willett an overall plan of the new YMHA North York property now under construction on Sheppard Ave. Extensive outdoor facilities will be combined with the main buildings. The tennis courts, soccer pitch, softball diamonds and handball courts are to be ready for use this Spring. The Carling donation brought to $2,000,000 the total raised by the YMHA for the project. Total objective is $2,700,000.

HEROINE OF WARSAW UPRISING IS COMING TO TORONTO

Ziviah Lubetkin, famous woman leader of the Warsaw Ghetto uprising against the Nazis, is coming to Toronto on May 15, for a lecture tour.

Miss Lubetkin is now a member of the "Kibbutz of the Fighters of the Ghetto" in Israel.

Toronto Jewry will observe the 17th Anniversary of the Ghetto uprising on Sunday evening, April 24th, at the Shaarei Shomayim Synagogue.

Next Friday, April 22nd, **The Canadian Jewish News** will carry special articles devoted to the Ghetto revolt.

SOLOVEICHIK MAY BECOME CHIEF RABBI OF HOLY LAND

Tel Aviv, (JCNS) — The search for a suitable candidate for the Israeli Chief Rabbinate has reached a new deadlock as the "compromise" candidate, Rabbi Reuben Katz, of Petah Tiqva, has informed all concerned that he is unwilling to stand for the post. According to him, only Rabbi Soloveitchik, of Boston, is qualified to assume these duties and unite the Jews in Israel and the Diaspora behind him.

In his small house in Petah Tiqva, Rabbi Katz, who is 76, stated that he would never stand in Rabbi Soloveitchik's way, and added that as he had succeeded in bringing in the late Rabbi Herzog at the time, so he now hoped to bring in Rabbi Soloveitchik.

Rabbi Katz is Chief Rabbi of Petah Tiqva and has been a member of the Chief Rabbinate Council since 1932. He is regarded by many religious people here as the only suitable candidate if Rabbi Soloveitchik refuses to stand. Rabbi Katz is not a member of the Mizrachi or of any political religious group, as he considers political activity a limiting factor in his rabbinical duties.

From childhood Rabbi Katz who was born in Lithuania, was already known as a "Talmudic genius." At the age of 16 he went to the Chafetz Chaim Yeshiva of Radin and later served as Chief Rabbi of Stavisk. In this capacity he headed a delegation of Polish rabbis to the United States in 1929 on an emergency mission to collect money for Polish yeshivas. While there he was offered the post of Rabbi at Bayonne in New Jersey and three years later, in 1932, he was appointed to the Chief Rabbinate of Petah Tiqva.

Commentary

By M. J. Nurenberger

ERASMUS OF ROTTERDAM AND ERASMUS OF PRETORIA.—A STUDY IN "EULOGY OF FOLLY".—WHAT THE BOERS IN SOUTH AFRICA FORGET.

These days, when reading the oft repeated utterances by the Minister of Justice of the Union of South Africa, Mr. Erasmus, I cannot help but think of his namesake,—Erasmus of Rotterdam.

Although more than four hundred years have elapsed since Erasmus of Rotterdam passed away, his influence, his glory remain unaffected among Dutch Protestants. But, in the case of Erasmus, as in other similar instances involving great figures in human history, those who profess to honour them are unaware of their true teachings. The Boers in South Africa, as well as the Dutch on the continent, take immense pride in the fact that Erasmus was one of them. With the lapse of time, however, the true greatness of Erasmus who was probably the greatest humanist of the Renaissance, fades into obscurity. Many Dutchmen and Boers carry proudly the name of Erasmus; but very few know his writings. It is especially true that very few Boers live up to Erasmus' concept of humaneness and liberalism.

* * * *

In the theological wars between Rome and Luther, Erasmus stood up against Rome. That is why he is revered in the Dutch Reform Church. But later on Luther too had disappointed him, and he stated:

"Have we shaken off bishops and popes that we may come under the yoke of such madmen as Otto?"

He fought against the Pope and he fought against Luther. In his own words, "Erasmus est homo pro se". He "never once lost his mental balance", according to one biographer. And in the words of a great Frenchman, the glory of Erasmus consisted in "understanding a lot and to affirm little".

* * * *

He was first and last a man of tolerance, perhaps the first international man of letters in Europe. Is it not ironical that one who carries the name, Erasmus, should, as Minister of Justice of South Africa, defend apartheid and racial intolerance?

* * * *

One of the few works of Erasmus, translated from the Latin into modern languages, is called, "The Eulogy of Folly". In this book the true Erasmus of Rotterdam satirizes the kind of behaviour of which Erasmus of Pretoria is guilty: intellectual blindness, lack of perspective in dealing with historic events and the stupidity which breeds bigotry.

* * * *

One of Erasmus' biographers called him "the apostle of common sense" of his age. What would Erasmus think today were he to read the travesty of justice proclaimed from Pretoria by the Erasmus who speaks for the racialists in South Africa? Perhaps, one should forward to Mr. Erasmus a copy of the "Eulogy of Folly"?

Crisis In South Africa Jewish Community Over "Apartheid"

Johannesbug (JCNS.) A crisis developed in the Johannesburg Jewish community last week after Sapa, the South African Press Association news agency, had distributed to all newspapers the text of a messages by Chief Rabbi Dr. L. I. Rabinowitz asking all synagogues under his jurisdiction to pray for the security of the State, and "political prisoners."

This led to a strong reaction by some members of the community and representations were made to the South African Jewish Board of Deputies and to the Federation of Synagogues. As a result, no prayers "for political prisoners" were said from the pulpit of the Great Synagogue-that of Chief Rabbi Rabinowitz himself,—or those in Yeoville and Oxford.

In a sermon preached last Friday at one of Johannesburg's oldest synagogues, 'Beth Hamedrash Hagadol', Rabbi Dr. M. Kossowsky said:

"While fully endorsing, together with all other citizens of this country, the call for prayers for peace and security issued by Chief Rabbi Dr. Rabinowitz, I thoroughly disapprove involving the synagogues and the Jewish community as a whole in activities which in any way bear a political character. "No political label", said Rabbi Dr. Kossowsky, "must be stuck on our holy prayers. The pulpit as well as the synagogue must be kept out of the political struggle. Every African Jew as a citizen of this country is entitled to hold whatever political views he wishes, and in fact members of the Jewish community do hold widely divergent joint of views on political problems facing South Africa."

ISOLATED ANTI -JEWISH INCIDENTS, ANTI-SEMITIC LITERATURE, IN RHODESIA

Bulawayo, (W.J.A.) Isolated anti-Semitic incidents occurred early this year in Rhodesia, the Rhodesian Jewish Board of Deputies reports. Localities affected were Bulawayo, Salisbury, Kitwe and Umtali. In Bulawayo, a young man caught in the act of daubing a swastika on the synagogue was handed over to the police and fined £50.

No manifestations occurred in the town of Lusaka which, the Rhodesian Jewish Board of Deputies states, was plagued by an anti-Semitic publication, known as the "Gothic Review", some years ago, in spite of the fact that the editor is still living at Lusaka.

Some anti-Semitic literature, however, is still reaching Rhodesia through the post. A particularly vicious 160-page booklet by Johann Schoeman has been received in Bulawayo and Salisbury. The booklet is in English and Afrikaans and contains the usual charges that Jews are both Communists and capitalists.

"RACE HATE AND HYSTERIA"

Cape Town— (WJA) "A sickening booklet of race hate and hysteria" was the description given of Johann Schoeman's publication b ya reviewer in the Cape Town weekly "New Age." The review quotes a justification by Schoeman of the gassing of the Jews by Hitler who "had no alternative under the circumstances", and concludes by asking: "One wonders why the Nationalist Government which claims to have 'abolished' anti-Semitism, does not take steps to prevent the publication of the racialistic material so steadily turned out by Schoeman."

Conference Condemns Racial Discrimination

London, (JCNS) The two-day fifty-ninth annual conference of the Zionist Federation of Great Britain and Ireland concluded in London this week with the adoption of an emergency resolution on South Africa.

It states:

"This conference representing the Zionist movement of Great Britain and Ireland is of the opinion that the tragic events in South Africa have again demonstrated the great evils inherent in any doctrine or practice or racial discrimination. As Jews and Zionist we have every good reason to oppose with all our means discrimination of any kind based on race, religion, or colour."

Opening the conference on Saturday night, Mr. Woolf Perry, Chairman of the Z.F. said that there seemed to be much confusion as to the present role of the Zionist movement and such doubt about the need for it to be strong and vital; in the United States, in particular, there was illusion that the difference between the Zionist movement and friends of Israel were of such "minimal value" as to warrant amalgamation. The Chairman warned: "Any dilution of Zionist philosophy and its contemporary implication and application would have the most serious effect on our capacity in the Diaspora to canalise the efforts of the Jewish people on behalf of Israel in the vital years ahead."

Mr. Perry described the Federation as the "strongest and most important Jewish organisation in this country and in Europe" and said that the Zionist leadership of the Board of Deputies left no room for doubt that "Anglo-Jewry is a Zionist Jewry".

BONN SEEKS FURTHER CONCENTRATION CAMP WITNESSES

New York (CJN) The West German authorities, who have been seeking witnesses for a mass trial of Auschwitz concentration camp officials, also want evidence to convict Nazis responsible for crimes in other extermination camps, in particular Lemberg-Janovsky, and Przemysl, both in Poland.

The Central Prosecuting Office set up by all West German states, has asked the World Jewish Congress in New York for help in tracing witnesses. In 1942 Przemysl housed 20,000 Jews. A year later less than 100 were alive.

Anyone who was an inmate of these camps and can testify to crimes committed in them, is asked to contact Dr. Nehemiah Robinson, World Jewish Congress, 15 East 84th Street, New York 28, N. Y.

The World Jewish Congress' appeal, also at the request of West German authorities, for Auschwitz witnesses, has brought reponses from former inmates now living in the United States and Canada and a number of Latin American countries.

AUSCHWITZ-BUNA SURVIVORS HONOR UNITED JEWISH APPEAL AT FIRST REUNION DINNER IN NEW YORK

A scroll honoring the United Jewish Appeal for its rescue, resettlement and rehabilitation work on behalf of survivors of the Nazi terror is presented by Norbert Wollheim (left) to Rabbi Herbert A. Friedman, UJA Executive Vice-Chairman, at the first Aushwitz Memorial Dinner in New York. Looking on is Ernest W. Michel, chairman of the dinner, which was attended by 800 survivors of the Auschwitz-Buna extermination camp now living in the United States, Canada and Mexico. They were among the few thousand who managed to outlive the infamous camp, where hundreds of thousands of Jews perished. Mr. Wollheim is chairman of the Auschwitz-Buna Memorial Scholarship Fund, established on behalf of the children of survivors. The scroll marked the first time in its twenty-one year history that the United Jewish Appeal was formally honored as an organisation.

"MACCABIAH", AS AN INTERNATIONAL EVENT

London, (JCNS.) Drastic changes in the organisation of the Maccabiah to make it more of a world Jewish sports festival and less of a Maccabi event have been announced by Mr. Pierre Gildesgame, Chairman of the Maccabi World Union Executive.

Speaking at a press conference in London last Sunday, Mr. Gildesgame said that it was intended to broaden the character of the Maccabiah and that efforts will be made to obtain recognition for the Games as an international sports festival.

Maccabi does not intend to give away control of the Maccabiah to another organisation, he said. The Maccabi World Union will be a permanent member o fa new international Maccabiah Sponsoring Committee on which all participating countries will have representatives. This will be the supreme policy-making body for the Maccabiah. Furthermore, a technical committee of professional experts will be established to organise the events.

PRESIDENT BEN-ZVI "HALLEL" LECTURE

Tel Aviv (JCNS.) President Ben-Zvi gave a lecture on the psalms incorporated into the "Hallel", during the second day of the Bible Research Society's Conference. During his half hour address President Ben-Zvi gave the historical background of the Hallel and explained that it was based on the "miracle of the Jews leaving Egypt, and of the strengthening of the monotheistic faith."

President Ben-Zvi contradicted Professor Kaufman's theory about the Hallel. He said that these psalms were written and finally edited during the Hashmonean period 166 BCE) and not during King David's regime (1000-960 BCE.)

ZIONIST CONGRESS TO MEET ON DECEMBER 27

Tel Aviv (JCNS). The Executive of the Jewish Agency decided to convene the 25th Zionist Congress for December 27. It will be held in Jerusalem in "Binyanei Haumma" (The People's Building) and will last ten days. Reporting on the United Jewish Appeals' campaign in Europe, Mr. E. Dobkin, chairman of the Keren Hayesod, said that last year's income had increased by 10 per cent and that another 15 per cent rise is expected this year.

MISSIONARY ACTIVITIES TO BE FORBIDDEN

Tel Aviv, (JCNS) — The Israeli Chief Chaplain's Office has issued strict orders forbidding missionary activity inside Army camps. The orders followed news of increased missionaries' activity since Billy Graham's recent visit to Israel. By yet an unknown system it even reached Israeli soldiers who were supplied with Bibles and delivered with Passover gift parcels.

Israeli military chaplains are now conducting an extensive education drive to explain to the soldiers the risks of listening to missionaries.

According to "Hatsofeh", the Mizrachi daily, the missionaries have also increased their activity among poor families to whom, due to Passover, they supplied parcels of clothes and other financial assistance.

ISRAELI FRIGATE DELIVERED TO CEYLON

Tel Aviv, (JCNS) The "Miznak" the second of the two Frigates sold by Israel last year to Ceylon sailed from Eilat direct to Colombo. The Frigate was this time manned by an Israeli crew, unlike the previous one the "Mivtah", which was handed over to a Ceylonese crew in high seas near Aden.

The delivery of the two Frigates to Ceylon caused some inconvenience with regard to Israel's right of free navigation through the Eilat Straits. Prior to the delivery of the first Frigate, Ceylon had applied to Egypt asking for permission to pass through the Straits, Pending the reply, a Ceylonese crew waited in Abadan, but since Israel explained to Ceylon that Egypt had no rights to interfere, the Frigate was manned by an Israel crew, passed through the Straits by day and was delivered to Ceylon.

Israel suggested that the second frigate should be delivered **at Colombo, instead of on high** seas as previously, and Ceylon accepted.

EMBASSY OFFICIALS REPROVED

Tel Aviv (JCNS.) Two officials of the Israeli Embassy in London were reproved by the Israeli Foreign Ministry on Wednesday for misbehaviour when Mr. Arthur Lourie, the new Ambassador, presented his credentials to the Queen last week.

The horse-drawn carriage in which Mr. Lourie went to Buckingham Palace was followed by two cars belonging to administrative staff of the Embassy, who, although unauthorized, forced their way into the Palace. The reproof to the two officials, whose names are unpublished, was decided upon following an investigation of the incident requested by Jerusalem.

FRICK'S ASSETS CONFISCATED

Berlin (JCNS.) The West Berlin denazification court ordered the confiscation of the real estate and assets left here by Dr. Wilhelm Frick, the former Nazi Minister for Internal Affairs. The estate has a total value of 140,000 marks. The Money will be used for denazification payments to Nazi victims.

Wilhelm Frick was sentenced to death at the Nuremburg War crimes trials and hanged in October 1946. He had drawn considerable personal profits during his career and had been among the richest Nazi leaders at the end of the war.

Frick's widow and two children are living in a small town in South Germany. The widow is drawing a monthly state pension of 280 marks and received more than 57,000 marks from the Bavarian government a few years ago as indemnification for household goods seized by the Allied powers after the war.

BRITISH MINERS TO WORK AT EILAT

Tel Aviv, (JCNS) — Fifteen British miners, led by a Scottish engineer arrived at Eilat to work at the "Timna" copper mines. The men were chosen from 400 candidates who answered advertisements in the British Press.

Under their contract the miners will remain for at least a year if they agree to stay after their three-month trial period. At the end of the year they will be given the option of bringing their families to Eilat.

According to a spokesman for the Israeli Ministry of Development, the Timna Copper Works last year exported copper to the value of $3.3 million. It is expected that the output next year will amount to 6,500 tons of metallic copper, which is an increase of 15 per cent.

NEW OIL FOUND AT HELETZ

Tel Aviv, (JCNS) — A 100-foot gusher showered oil at well 25 in the Heletz area, about 500 metres North of what hitherto was considered the Northern limit of Heletz oilfield.

The oil gushed from a depth of 5,000 feet, corresponding generally to the depth of the Heletz reservoir. Experts believe that the discovery will be equal to the best yields of Heletz wells so far.

During the initial period of production it will not be necessary to pump out the oil, which is now forced upwards by a strong gas pressure.

Drilling will continue today (Wednesday) to determine whether there is more oil at a lower level.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: Comment on Sammy Davis Jr. and the Jewish Dixiecrats . . . Catholic Prayers Translated . . . They came—but not for the kishka . . . Deputation wins approval . . . Briefly noted.

The item I included in last week's column concerning Sammy Davis Jr. and the reaction of the Jewish congregants in the South to his conversion to Judaism has elicited one totally unexpected comment. The source was a German-Jew who lived in Israel for some years and has since moved to Toronto. "Southern Jews are entitled to their color bias," this person holds, "just as much as the "white" Jews in Israel who practice real social discrimination against the dark-skinned Yemenites and Morroccan Jews in Israel."

In the light of the Gargantuan efforts constantly being made to rescue Jews from the eastern countries and bring them home to Israel to live in dignity and equality, this seems a monstrous indictment. In Israel, if in nowhere else on this earth, where almost every citizen has suffered the evil effects of racial discrimination, if not personally then through the loss of loved ones, this brand of bigotry is just not possible. Perhaps the explanation for my informant's statement is that old saying, "Birds of a feather . . . " Perhaps he moved in certain "elite" circles whose members needed the ego-bolstering of such racist practices. As the Beatniks say, "They're sick sick sick."

REFORM IN CATHOLIC PRAYERS

One of the basic principles of Reform Judaism pertains to the language of prayer, that it is important for those who commune with the Lord to understand the prayers they utter. The Union Prayerbook used in Reform Temples is considered one of the finest examples in all religion of the blending of an historic liturgical language such as Hebrew with the everyday vernacular of the people.

It has been announced recently that some of the most important prayers of the Caholic Church, until now spoken only in Latin, will hence forth be recited in English in American churches. This is a notable reform, emanating it does, from the Vatican, the citadel of religious fundamentalism.

UNINVITED GUESTS AT A SIMCHA

My undercover agents report a deputation of uninvited guests at a Jewish "simcha" held two Sundays ago at a Toronto synagogue. They didn't come to taste the kishka, but rather to check on the liquid refreshment the party was imbibing. They were Police, and were most efficient about taking down the names of guests present at the affair. Whether or not summonses will follow has not yet been made known to me.

It's possible that this is merely a warning that infringements of the law will not be countenanced. It is definitely breaking the statutes to serve liquor on Sunday and Congress has sent letters to synagogues and caterers advising them of the existence of the law—and the penalties that will be imposed. A fine and/or imprisonment. Don't say I didn't warn you!

DEPUTATION GETS WARM RECEPTION

The large deputation which appeared before the Metropolitan Toronto Executive Council Committee one day last week received a most positive reaction to their mission. The deputation comprised a wide spectrum of community groups — Church representatives, Labour council, Canadian Jewish Congress, and ethnic groups including Negroes, Chinese, Japanese and others. Their purpose was to petition the Metro Council to forward to the Provincial and Federal governments a resolution asking for laws to outlaw racial discrimination in housing.

Perhaps the enthusiasm of the Council members was partly conditioned by the present shocking events in South Africa, but whatever the reason, each member rose in turn to endorse the spirit of the anti-discrimination resolution. "Big Daddy" Fred Gardiner waxed warmly eloquent, Mayor Phillips spoke, and so too did Controllers Newman and Allen, and the three reeves on the committee.

In the case of the Federal Government, the resolution applies to N.H.A. housing. The government is asked to carefully supervise loans made to builders of multiple dwellings, and if racial discrimination is practiced by any of these subsidized builders with regard to these dwellings, the loans will be withdrawn.

In Canada, at least, in the matter of housing, apartheid is an alien word, and may it always be so.

I have a handy little file where I stash away little pieces of news I collect from time to time—and items my readers are kind enough to send on to me. Just foraging at random I note that Susan Strasberg, the gifted young actress who played "Anne Frank" on Broadway will be appearing shortly (not in person) on a new Israeli stamp . . . The Ottawa newspaper headlined the story of Khalid Babaa, spokesman for the United Arab Republic in Canada, as "Ali Babaa's Grandson Pushing Arabs' Views from Office in Ottawa" . . . At the recent week-long White House Conference on Youth and Children, Mrs. Ann G. Wolfe representing the American Jewish Committee gave comics a strong boost. "Comics", said Mrs. Wolfe, "may be helpful not only in developing the reading habit, in improving reading ability, but also in promoting general mental health and education." Bully for Lil Abner, Orphan Annie and Peanuts!

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Report From London

THE NON-CONFORMIST

BY REV. JAMES PARKES

Christians are always contrasting the wicked and harsh Jewish 'eye for an eye' with the Christian doctrine of love. This is superlative nonsense . . ." Thus wrote the Rev. Dr. James Parkes in a recent issue of a church journal.

The remark is characteristic of the man whose Library and Institute at Barley in Herts, it has been announced, are to enter into a close association with the Wiener Library in London.

James Parke's knowledge of Jewish history and religion is profound. He has a score of books on this and cognate subjects to his credit, of which perhaps the best known is "The Conflict of the Church and the Synagogue." From 1949 to 1951 he was President of the Jewish Historical Society. He believes that it has never happened before that a Christian has been so deeply soaked in Judaism without becoming a Jew, as did Aime Palliere in France. Travers Herford, the centenary of whose birth falls this year, might be held to qualify as a rival for this unique position; but he was a Unitarian and, in consequence, theologically outside the Christian fold.

James Parkes himself comes of Unitarian stock, but he was brought up and ordained in the Anglican faith. His father—a railway engineer, who died in Guernsey during the German occupation — came as a Staffordshire family of ardent Unitarians. His mother, however, was an independently-minded Anglican, and his father, being indifferent to religion, allowed the children to be brought up in the Church of England.

James was born in 1896, and thus belongs to the "lost generation" of the First World War period. From school in the Channel Islands he went into the army and saw active service in France as an infantry officer. His brother was killed at Passchendael and his sister was drowned in the Irish Sea when the ship in which she was a passenger was torpedoed. Parke's war experiences determined his choice of a career, and, after taking his degree at Oxford, he entered the Church in 1925. He has never been a parish priest, and has always been concerned with organisational and scholarly pursuits.

Handsome and of medium height, he looks more like a don than a parson, and, indeed, the dog-collar which he occasionally wears for official occasions never seems to sit comfortably around his neck, as though rebelling against the imposition of a uniform on a man whose views cannot be constrained within a conventional frame.

After some years in the service of the Student Christian Movement he was sent to Geneva, in 1928, for International Student Service to work in the field of cultural co-operation in the European universities. He was concerned with the political conflicts which were bedevilling European student life at that time, and soon found that the most widespread of them all was anti-semitism. Thus he became deeply involved in the study of the Jewish problem and all that it entailed.

If his early experiences conditioned him first to becoming a deeply religious man, and then to becoming soaked in Judaism, his approach to Jewish problems is not that of the sentimentalist. He believes profoundly, even fanatically, in the revelation on Mount Sinai, which he regards as in every way as important as Calvary. He places neither Christianity nor Judaism above or below the other in importance. In the language of a Gallican formulary, he says, they are "co-eternal and co-equal."

He is no philo-Semite anxious to create an artificial people or shedding crocodile tears over their misfortunes. He may wax lyrical over his garden or his sixteenth-century house, with its ancient beams on which the unwary may crack their heads, but his attitude to Jews is strictly realistic. Nor is he interested in conversion. Indeed, his views on this subject are very precise. He does not wish Jews to change their religion, for he considers that "Judaism is within and not outside the ecumenical movement, so that I have no more desire to send missionaries to the Jews than I have to the Roman Catholics, who," he adds, with an impish smile, "I also consider should be inside it."

A man of many scholarly parts, with a vast range of learning at his command, Parkes, sees himself as a pioneer in his field. He regards his task as the attempt to reverse a stream which has flowed in the wrong direction for 1900 years; "to enable the relationship between Jews and non-Jews to be free from centuries of ignorance and prejudice and to find its own proper level.

"Man," he wrote recently, "needs of both Judaism and Christianity that each be true to its own mission from the one God to the one Creation." The more passionately he becomes Christian, he says of his own experience, the more passionately he becomes Christian, he says of his own experience, the more passionately he becomes Jewish.

Is this a paradox? Not in Parke's view, for he does not see his objective as the creation of some kind of new religion out of a synthesis of Judaism and Christianity, but he regards the two as living in symbiosis, in permanent union one with the other.

Of course he is a rebel, a non-conformist, and therefore is forced to suffer the fate of those who have the courage and determination to be independent. In his case he has managed to fall neatly between two stools—and the floor is hard to sit upon! Many Christians regard him as having been Judaised and many Jews look upon him with suspicion as a Christian who knows all the Jewish answers.

But when allowance has been made for mistrust born of ignorance of his real views, is it not a measure of our community's inability to make the best use of the material which is available that it has failed to recognise the role which he is playing in projecting a positive picture of Judaism to the non-Jewish world?

17 Years After The End Of Warsaw Jewry:

Destruction Of Chassidism In Eastern Europe

BY DR. H. RABINOWICZ

With the outbreak of the Second World War in September, 1939, the fate of East European Jewry was sealed The pre-war population of Warsaw was augmented by Jews from provincial towns and refugees from occupied countries. By the time the Ghetto was established on October 16, 1940, there were between 450,000 and 500,000 Jews. During the three years of agony that followed there took place a revival of Chassidism, for many Polish Chassidic rabbis found refuge in Warsaw, and many would flock to them for comfort in their distress. In the Valley of the Shadow of Death they sang their melodies and spoke their words of spiritual consolation. There was not enough food for Shirayim to be distributed, but nothing could curb the indomitable optimism of the Chassidim.

In the shoe factory of Schultz (44-46) Novolopic, the Chassidic manager, Abraham Handel, sheltered many rabbis. Among his illustrious workers were Rabbi Sholom Rabinowicz, some of Rabbi Chaim of Neustadt; Moses Bezalel Alter, son of the Sefath Emeth; Abraham Alter, Rabbi of Pabienice; and David Halberstamm, Rabbi of Sosnowiec. A survivor has drawn a vivid picture of this strange factory: "Here you see sitting at the wood blocks and mending shoes (the work mostly consists of pulling out nails with pliers) the Kozieglower Rabbi, Arie Former, the Principal of the Talmudical College of Lublin. From time to time he addresses a word to the Rabbi of Piasesceno. . . . Gemarot and Biblical texts are quoted and the names of Maimonides and Jacob ben Asher are mentioned; and who cares now about the S.S. men, about the Volksdeutsch supervisor, or about hunger, and misery, and persecution, and the fear of death? Now they are soaring in higher regions. They are not in the shop at 46 Novolipian Street where they are sitting, but in the lofty halls."

Some Chassidic leaders, such as R. Moses David Rabinowicz, son-in-law of the Radmosker Rabbi worked for the Hesed Shell Emeth (Pinkert) Burial Society. Others were active in Toz (the Society for the Protection of health among Jews), or the Judenrat, which employed 5,000 people. The Rabbis of Ger, Bobov, and Lubavitch, and a few others, escaped from Nazi Europe. But most of the Chassidic rabbis in Poland perished with their followers in the action which began on July 22, 1942, on the eve of Tisha b'Ab.

Samuel Ringelblum records: "Most of the rabbis were shot during the raids. The long beards and the side-locks aroused the hatred of the Germans, and many a rabbi paid with his life for his great courage in sticking to his beard and side-locks." Others were murdered in Nazi gas chambers at Oswiecim, Majdanek, Chelmno, Sobibor, and Treblinka.

Among the martyrs were Isaac Menahem Danceyger of Alexander, Menahem Alter Kalisch, and Moses Friedmann of Boyan. Rabbi Aaron Perlow of Stolin and Jacob Meir Biderman were shot in the streets. Mendel Morgenstern, Rabbi of Wengrow, was killed on Yom Kippur.

They died a martyr's death, and they met death with dignity and perfect faith. Hillel Zeitlin (b. 1872), writer on Cabbala and Chassidism, went to his Maker on September 11, 1943, wearing his talis and tefilin and reciting passages from the Zohar. Of his own accord Israel Shapira, of Grodzysk, joined a group of Jews who were being taken to the slaughter. "I want to share the fate of my brethren," he exclaimed. To the last moment he consoled and strengthened them. "I enjoin you not to despair on the way to death", he urged, "Do not refrain from singing the melody: 'I believe with a perfect faith in the coming of the Messiah,' and like Rabbi Akiba die with the words "the Lord is One!"

The 82-year-old Rabbi of Warsaw, Isaac Meir Kanal, deliberately provoked a Nazi by snatching his revolver, and he was shot immediately. "But he attained his goal, which was to be buried according to the Jewish ritual," records an eye-witness. Rabbi Heinch Levin of Bendin offered his portion in the world to come for a glass of water, so that he could recite his last prayers in a state of purity.

Menehem Ziemba, of Praga (1882-1943), one of the greatest Chassidic scholars, was the spokesman of Halacha in the ghetto. On January 14, 1943, at a session of the communal leaders held in Warsaw, he declared: "Henceforth we must **refuse to wend our way to the Umschlag Platz, which is but a delusion and a snare —a veritable stepping stone on the road to mass annihilation . .. Had we lived up to our presumed status of a 'people endowed with wisdom and understanding,' we would have discerned from the beginning the enemy's plot to destroy us as a whole, root and branch . . . As it is now, we have no choice but to resist . . . The Halacha demands that we fight and resist to the very end with unequalled determination and valour for the sake of the sanctification of the Divine Name."**

The revolt of the Warsaw Ghetto began on the first night of Passover (April 19, 1943), and on Sabbath afternoon, the fifth day of the Festival, Menahem Ziemba was killed by a Nazi while crossing Kupieca Street. The streets of Warsaw, Novolipic, Nalewk, Franciszkanska, Mila, Muranowska, on citadels of Chassidism, were now a pile of rubble nearly a square mile in area, the physical symbol of the almost total destruction of Chassidism in Eastern Europe.

Halifax, First Canadian Jewish Settlement

Pages From Canadian Jewish History

Montreal (CJN) — Lavy M. Becker, chairman of the National Bicentenary of Canadian Jewry, which is sponsored by Canadian Jewish Congress, reports that great enthusiasm continues to mark the Bicentenary. From Sidney, Australia, the president and directors of The Great Synagogue, have sent congratulatory messages.

Here in Canada, religious observances, dramatic presentations, historical displays, lectures and banquets are only a few of the diversified forms taken by the Jewish communities to interest old and young in this important anniversary. Forty Bicentenary celebrations have been held and another fifteen are scheduled. Mr. Lavy M. Becker was the main speaker at celebrations in Saint John, New Brunswick, March 20, Halifax, Nova Scotia, March 22 and Windsor, Ontario, April 3. He will also speak in Kingston on May 17.

Dr. C. Bruce Fergusson, Nova Scotia Provincial Archivist, caused a stir during the proceedings marking the Halifax Bicentenary celebration at the Lord Nelson Hotel, Halifax, on March 22, when he traced the history of the Jews in Halifax, revealing that he had found records of early Jewish settlers in the area as early as 1749, ten years prior to the settlement by Aaron Hart.

Prizes will be awarded in May for the Dominion-wide essay contest, sponsored jointly by Canadian Jewish Congress and Bnai Brith, which attracted hundreds of entries from French and English youth.

Bnai Brith Hillel Foundation at McGill University, Montreal, sponsored these five lectures to mark the Bicentenary on the subject of "The Jew In Canadian Society"; Mr. David Rome, "The Jew In Canadian Culture"; Mr. Louis Rosenberg, "The Jew In Canadian Economic Life"; Rabbi Wilfred Shuchat, "The Contribution of Jewish Religion"; Rabbi Isaac Toubin, "Jewish Survival In Freedom: Challenge or Opportunity"; and Rev. Bern Mailhiot; "The Jew and his Neighbors".

Did You know that . . . .

Ottawa is combining the National Bicentenary celebration with its own Centenial, for it was in 1857 that Moses Bilsky came to Montreal from Russia and settled in Ottawa. He went to the Cariboo during the Gold Rush of 1861, lived there for threee years, and returned to Ottawa in 1867, after serving in the Union Army during the American Civil War. It was while Moses Bilsky and his pious wife were living in Mattawa that a daughter, Lillian, was born on June 6, 1885.

* * *

Probably there is no more outstanding Jewish family in Canada than the Freiman family, of Ottawa. Both the late Mr. and Mrs. Archibald J. Freiman devoted themselves to all good causes, but particularly to the Zionist Organization of Canada of which Mr. Freiman was Canadian President. In 1903, he married Lillian Bilsky, who was National President of Canadian Hadassah since its foundation. The King honoured her with order of the British Empire in recognition of her work with returned soldiers. Her most notable piece of work was the rescue of several hundred children orphaned during the World War, whom she personally brought from Europe.

Mr. Freiman was born at Wirballen, Lithuania in 1880 and came to Canada with his parents in 1883. After some years in Kingston, he moved to Ottawa and built up one of the largest departmental stores in the country, A.J. Freiman Limited, which is now run by his son, Lawrence Freiman.

In the true family tradition, Lawrence Freiman, who is the National President of the Zionist Organization of Canada, is also a leader in artistic and cultural communal development.

Passover Reminiscences

Famous English Writer About Her Childhood

MY GRANDFATHER'S HOUSE

BY MARGHANITA LASKI

We always came up from Manchester for Passover, myself my brother and sister, Mummy, Daddy and Nanny. In my grandfather's house the old night nursery was made over to us. The house was tall and square and had six bedrooms. One belonged to my great grandfather and one to the maids, and one, of course, to my grandparents. My grandparents had thirteen children and in the early years only one, or at the most two, was married and away; I cannot remember or begin to think where the others must have slept.

Before Passover, every piece of table china normally used for the house was locked away and another set brought out. The table silver in my grandfather's house a confusion of heavily wrought Georgian pieces and the Edwardian equivalent of Woolworth was boiled and purified; every scrap of pre-Passover food given away or thrown out and replaced by such foods as had been sealed by the Beth Din as "wholly kosher for Passover". For at least the past week, there had been simmering in hot iron saucepans at the back of the stove the Passover brown eggs. These were eggs stewed in a broth of cinders, coffee-grounds, and onion skins till they were dark brown inside and out. We ate them as an hors-d'oeuvre, sometimes with salted water, sometimes mashed up with potato and goose-fat. They tasted perfectly wonderful, but we never had them except during Passover.

The food began to arrive: cheeses and white unsalted butter from Holland; pale clear goose fat from Rumania, nasty crude wines or oversweet from Palestine and huge boxes of matzot from the same East End shop that has been supplying them to English Jews almost since Cromwell let us come back here again.

Matzot, of course, come in infinite variety. Some people had heavy squares, hardly to be distinguished from those biscuits that used to be served with cheese in railway trains, but we usually had round ones huge ones about two feet in diameter, lying like cartwheels in piles down the dinner table and little six-inch matzot for tea.

Plates with tea-matzot were mockery, for matzot are as fragile as eggshells and only the very light-handed could spread the whole circle with butter or chicken-fat without it crumbling to pieces beneath the knife. And always one ate too much of it, a family canary was said once to have burst on it because there was nothing else to take the place of bread

True, there were little round sweet cakes called prelatoes that arrived fairly fresh and soft, but by the end of the week these were harder than the stalest spongecake, and, as they were beleived by Nanny to be more digestible than mazot we had them with milk for breakfast instead of cereal, and for any other meal where she could conveniently substitute them. But as an additional precaution, Nanny always took care that the Passover ended for us children with a whopping great dose of syrup of figs.

* * *

It began with going to bed after lunch in our combinations. Each year the same argument "Nanny, please mayn't we sit up and read? Nanny, must we go to sleep?" Usually, Nanny insisted on sleep. Curtains were drawn and through them the afternoon light filtered into the room. We lay in bed and started at the lithograph of the stork, with the beswaddled baby hanging from its beak, striding gravely through the ready lake, and at the bulbous crimson-and-white and emerald-and-white urns of Nuremburg glass that stood on the grey marble mantelpiece. Occasionally a drip fell noisily from the wash-basin in the corner; from the news outside floated in the strange raucus cries that to me, at least, meant London,, my home after exile, my Promised Land.

Downstairs, a furtive "Here we go round the Mulberry Bush" was being played. We never sat down to dinner fewer than forty people Tables were set end-to-end in the big drawing room to make one continuous, if not perfectly level festival board. So far, all was routine. But there remained the placing of name-cards. In a good year, when the youngest aunts were feeling co-operative, we had some beauties.

One year Beth sketched an appropriate portrait Bertha indentified each of us with Shakespearian quotations I had "She was a vixen when she went to school," and as Bertha's knowledge of Shakespeare was infinite and her sense of fitness frequently in obeyance a great many cards had to be altered before they could appear on the appropriate plates.

Granny, accompanied by a responsible older daughter would revolve slowly round the table with the name-cards. I do not know the principle on which she worked but it was probably that Feelings Musn't Be Hurt and Trouble Must Be Avoided. There were certain well-established precedents: an unmarried daughter must dish up at the lower end, a married daughter must help Granny at the top; Great-Aunt Louise must be near Grandpa and next to him must be the son who that night would read the service. Space must be left for temporary migrations from the children's table in the corner when a sense of seperation on the part of parent or child became intolerable; this year's batch of cousins from Rumania or Germany must be fitted in somehow.

After Granny had done her best and departed a married daughter would slink in. Contemptously, authoritatively, yet with an uneasy furtivness, she would shift a card here, a card there. Mother had put her little daughter next to a profligate uncle; who knows how much of the past year's careful indoctrination might not be undermined again? Mother hadn't tried to split up the younger ones; it would be intolerable if their conversation should again dominate the table. The cards were slipped from plate to plate and the married daughter left the room sternly assuring the maids that no-one else was to be allowed in. But somehow or other one of the younger ones nearly always managed a more palatable shift before we all came to our seats.

With such a large family there were nearly always bridesmaids and page-boys' frocks and suits from the latest wedding to be put on for Seder night. Combination-sleeves were rolled up, only to slip down again during the dinner; neck-buttons were left undone and the flap pinned back; there was all the glamour of silk socks and bronze dancing sandals. My long mousy hair was released from its curling rags to fall in uncertain ringlets topped by a new bow.

One was already feeling rather over-fed from the first tea of prelatoes, for no matzot could be eaten until the eveningservice. Uncles and aunts were changing all over the house, the older ones into proper evening dress, the younger into afternoon frocks and neat lounge suits. And, each man, however habitually bare-headed, must possess himself of a hat to wear during the services. Grandpa would wear, as always, his crimson fez with the black tassel, and some of the older men would wear little black paper or silk yarmulkahs. The little boys wore their school caps, and a mother's hand would lie on the head of the very smallest.

Then, at last grandpa and the men had gone and come back from synagoguge, and slowly, with constant readjustment, we would all be in our places round the long table.

As a child, the Passover service, which so tactlessly preceded the good dinner seemed endless. One recognised its high spots the glass of wine one sipped at this or that blessing; the charoseth, handed round between leaves of lettuce; bitter herbs dipped in salt water and the shankbone to commemorate the Paschal sacrifice.

There was the moment when I carried round the silver ewer and splashed a few drops of water over each guest's hands; exactly as the pages used to do in the medieval castles the moment when the youngest child able to do so stood on its chair and prompted by a proud and anxious mother, asked the Ma Nishtana, and, having enumerated the differences between this and other nights, was given an incomprehensible reply. There were the questions asked by the four sons; And there was that tremendous moment when the door of the room was flung open and we knew that one year and it might be this year, the prophet Elijah would walk in to foretell the coming of the Messiah.

When the meal was over and the debris being cleared away, the younger ones would sneak up to the old nursery, with its motto "Clamour Vincit Omnia" over the mantelpiece, to have a furtive and forbidden cigarette, and I, if I could evade my mother's watchful eye, would go with them. There would be endless shouting and fetchings before we were all assembled again for the post-prandial prayers. But grace., for all its inordinate length, was much more fun that the prayers that went before, for after the more formal religious intonings we all sang the old traditional songs, some in Yiddish, some in Hebrew, and some, for good measure twice over, once in each.

And we ended every year with the Hebrew "House that Jack Built" "Chad Gadya" and the last note of its ponderous build-up was shrieked by everyone in a cacophony of divergent discord.

My grandparents are dead and their house has been bombed. We are all scattered now and there will never again be a family Passover as it was made for us in my grandfather's house.

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The Rights Of Man

The United Nations Security Councils' resolution on South Africa is of historic significance, far greater than might appear at first sight. The Council has declared, without opposition and with only Britain and France abstaining, that the internal affairs of a sovereign State can be of concern to it, where the human rights of one section of the population are considered to have been grossly infringed. Now since no one could reasonably demand that the U.N.'s watching brief for human rights should be confined to South Africa, it is worth considering whether the U.N. Security Council should not be called upon to pronounce judgment on national oppression elsewhere. The cases which come to mind most immediately concern the Soviet Union, certain of its satellites, and Arab countires where inhabitants are denied many of the rights enshrined in the U. N. Bill of Human Rights, including freedom of assembly, of publication and freedom to emigrate. True enough, any resolution on this question is most likely to be vetoed by the Soviet and other Communist representatives, but they could not prevent full discussion of the question if it were sponsored with sufficient energy by representatives of the free world. A discussion of this sort would encourage those now deprived of freedom and still awaiting deliverance, and might force the Communist leadership to reconsider its attitudes.

Our Middle Class And Israel

Mr. Leon Dultzin, Head of the Economic Department of the Jewish Agency and member of the Zionist Executive in Jerusalem, is coming to Canada next week. He will be the guest of the Zionist Organization of Canada, Central Division.

His arrival to this country follows a laborious and intense functioning of his representative in Canada, and is marking an important mile-stone in the annals of Zionist interest in practical co-operation with Israel, in the economic field. Apathy, skepticism and misgiving characterized the reaction to Mr. Dultzin's first attempt to interest Canadians in middle-class Aliyah and investment in Israel.

But already within the first six months, practically without any propaganda whatsoever, hundreds of candidates have registered for Aliyah and gone to Israel. In 1959, the number of Canadians leaving to take up residence in Israel has passed the 200 mark, for the first time since the establishment of Israel. Many Israelis who had come to Canada to stay, have also been seeking ways to return.

In view of these results, the Aliyah Department has followed suit and appointed its representative in Montreal eight months later. A steady flow of families and young men heading for Israel is now a going concern in Canada.

In the field of investment, scores of new buildings, industrial, financial and commercial projects, involving many millions of dollars, have been conveyed through the media of the Economic Department to the various Israel authorities. Some of them have reached an advanced stage of negotiations with the Israel counterparts.

Two Zionist Conferences, in Niagara Falls and Ste. Agathe have, for the first time in Zionist history, been presented with the practical aspects of investment in Israel which were later highlighted in the resolutions.

When the Minister of Trade and Commerce, the Hon. Pinchas Sapir, arrived in Montreal early this month, to personally inaugurate the first $5 million investment project, promoted by the Zionist Leadership Mission to Israel, he was witnessing the culmination of the pioneering work mostly begun by Jewish Agency Department in Canada, paving its way in the rugged terrain of frigidity and indifference, to project interest in Israel's economy.

A good reminder to all those, in Israel and here, who believe that the Jewish Agency and the World Zionist Organization have exhausted their practical purpose and that their functioning has become obsolete.

These Passover Days

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But in one of the institutions of Judaism there is a unique blending of the sacred and the secular. The intermediate Days of Passover and Tabernacles are known as Chol Ha-Moed — "the weekday part of the Festival." On these days a man may go about his business. Cooking is permitted to the housewife. Travel is not forbidden. And yet the Festival atmosphere is infused into these days. There are special prayers to be recited, the wearing of one's 'Sabbath-best" is not out of place, the more strenuous types of work are proscribed. It is as if Jewish teaching wants us to taste some of the fragrance of the major holy days even while we engage in our daily pursuits.

Are we not justified in reading into this a lesson of much wider application? It is not always possible to live on the spiritual heights, but some of the rarified air found there can be brought down to assist our breathing in the valleys. If there are only a few days of Chol Ha-Moed, when the festival quality predominates, why should there not be many days of Moed Ha-Chol, even though the week-day quality predomiantes?

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The rabbis speak of this world as the "eve of Sabbath" and the world-to-come as the "Sabbath." Some of the holiness of the Sabbath is imparted to the day on which preparations are made for it. By the same token it is possible for men to obtain a foretaste, even in this life of that spiritual bliss God has stored up for His faithful servants who wait for Him.

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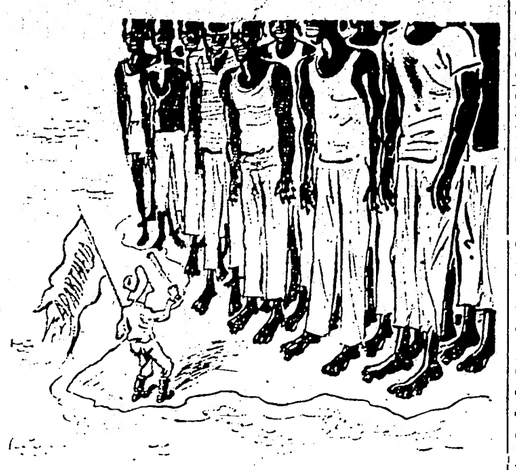
THE STRONG, WHITE MAN



I WIELD THE CLUB . . . .

GHETTO UPRISING

BY H. LEIVICK

G'vald, Jews, You must not be despondent!
Thus proclaimed the Jews of Warsaw
In their unheard of uprising.
They proclaimed,
They wrote the words,
They hung the inscription
In houses, in yards,
In places of learning—
To the Ten Commandments an Eleventh Commandment:
G'vald, Jews, You must not be despondent!
What is its meaning, this word **G'vald?**
The word G'vald here means: Forever.
Not once Forever,
But seven times seven Forever.
They had rifles, too—
The Jews of Warsaw,
And bullets, grenades—
The Jews of Warsaw.
They fired,
They struck—
The Jews of Warsaw;
And blessed be
Every Jewish bullet
That pierced
The heart of a Nazi.
But doubly blessed be,
Forever blessed be
The inscription of six small words—
To the Ten Commandments an Eleventh Commandment:
G'vald, Jews, You must not be despondent!
The rifles had bullets
And the bullets ran out,
Vey, ran out.
The Nazi, the German had more,
Vey, had more:
Had bombs,
Had Cannon,
Had airplanes.
The German silenced everything,
But not the six small words—
To the Ten Commandments the Eleventh Commandment:
G'vald, Jews, You must not be despondent!
What is its meaning, this word **G'vald?**
The word G'vald means Forever.
Not once Forever,
But seven times seven Forever.

TRANSLATED FROM THE YIDDISH BY EMANUEL S. GOLDSMITH

Books And Literature In Israel

By Arthur Saul Super

Two months ago the book review section of the news magazine "Time" was headed by a diatribe against the volume of rubbish that was being issued by publishers in the United States but which was, nevertheless, very profitably crowding the best-seller lists. From Britain also one hear's anxiety about the lack of emergence of any real story-telling of lasting merit. It is, therefore, not surprising that in a young country like Israel one looks as yet in vain for signs that some new stars will soon arise in the realm of fiction.

Publishers' lists have been crowded with readable, fairly interesting novels, children's tales, and collections of short stories. However, the established competent writers are not being seriously threatened by any new shining lights. Moshe Shamir ("King of Flesh and Blood") who is Israel's best-selling novelist and most prolific dramatist, has produced a children's book which was selected as one of Israel's two entries for the Hans Christian Anderson Prize. It is a lovely work called "Kulam Ba-Yahad" (All Together). At the other end of the scale is a bad, bad novel by Nathan Hochberg called "The Dust that Covers these All." I mention it only to wonder how such a poor book gets printed and to serve as a corrective against smugness and complacency. Almost every page has some synonym of the word "stinks", and no one could care less about the troubles in this youth in a moshava (rural hamlet) who is trying to find himself.

When novelist do attain some originality and receive recognition like Y. Bar Yosef (who is pioneering the "sex" tale in Israel), they are sevcrely censured by the older generation for their new departures. Thus, when Bar Yosef was recently awarded the Ramat Gan Literary Prize for a lovely story of Cabbalists in Safad called "Tabernacle of Peace", Professor Dov Sadan, of the Hebrew University, refused to appear to accept his portion of the prize-money — they shared the award. His grounds: he did not like Bar Yosef's "preoccupation with lust."

The current lists reflect the common interests of the present age and might figure in any catalogue anywhere abroad. But it is still a welcome surprise to pick up books in Hebrew on the jet engine or on plant physiology. There are also guides on how to bring up children. One of the most fascinating books which came out recently was on "Etiquette." Israelis are exhorted by the author, Israel Yust, not to reserve their good manner just for tourists in the holiday season, now beginning there. They are recommended for home use as well as for invisible export. What is appealing about this book is the way in which quotations from traditional Jewish sources are scattered throughout the text. The author makes the point that Judaism is not just a theology. It is also concerned with man's relation to his fellow man as a reflection of his own self respect.

Perhaps the most significant work, of which the first part appeared only a few weeks ago, is an addition of the Babylonian Talmud in Hebrew. This great basic text of Judaism, which took a millennium to produce, if we calculate from the beginnings of the Mishna, in the days of Ezra, to the close of the Talmud, in the fifth century, was written in Aramaic, which was the lingua franca of Jews in the first centuries of the common era. A translation has appeared in German and English, but now at last It will also be available in Hebrew. But it is not in modern Hebrew. The authors have rightly chosen the language of the Mishna. The commentary is briefer than Rashi, but it also takes into account many modern philological and sociological and other researches which throw a new light on the text. The first books to appear are "Baba Kama" and "Baba Batra." The work was planned by the late Dr. J. N. Epstein and is being produced by Dvir and Massadah.

Now selling very well is another basic book on Judaism, of a more "epicurean" tang This is Y. Kaufmann's monumental eight-volume work on "The Story of the Jewish Faith." The price for four well-printed, well-bound, double volumes is only 1£25 (just over £4 sterling at the tourist rate of exchange). This is made possible by the sponsorship of a daily newspaper. Here one has a keen, scientific, modern, rich intellect systematising the whole literature and data about the religion of Israel in its historical, anthropological, social and comparative aspects.

On the other hand, S. Agnon has given us a volume on Judaism, from the strict traditional point of view which is a fitting successor and companion to his classical "Yam'in Noraim" & The Solemn Days). This is "Atem Raitem" (You Have Seen), the "Giving of the Torah," Book 1. It is an exquisitely printed book, beautifully bound and set in a kind of black, Hebrew-Gothic typography. It is dedicated to the memory of S. Schocken, by whose press it is published. The writer gathers his material about the Giving of the Law from all sources as seen, felt, heard and experienced by successive generations since the actual event on Mount Sinai, and preceding it into the pre-creation period. There is a legend that the souls of all Israelites who ever lived and all those yet to be born, to all eternity, were present with the people in the wilderness at Sinai. This is their experience, in a sense, as told by Agnon in this superb anthology. At 1£9.60 (32s,6d.) this, too, is wonderful value.

Karm publishers present Volume II and III in Schectman's monumental biography of Jabotinsky; an interesting work at a time when Cherut, the Israeli wing of his Revisionist movement, is going through a period of soul-searching. A fascinating book is the autobiography of Rahel Ben-Zvi, the wife of the President. Beginning with her arrival in Israel, over fifty years ago, at the age of 18, one has here the history of the growth of a nation as revealed in the details of one pioneer woman's life.

The translators have been as busy as ever. Apart from a few of the more high-brow books from abroad which form the staple of Am Oved's pocket books, one has, among others, "AEsop's Fables," "The Picture of Dorian Grey," by Wilde, "The 1,001 Nights," Pearl Buck's "The Water Buffalo's Children," a third volume of "Plato's Dialogues," six novels for youngsters by Erich Kaestner, "Parkinson's Law"; —and how natural and opposite this one sounds in Hebrew —and Thucydides,

In the office building next to where the writer works is a Hebrew book-shop, one of the proud few which handle none of the flood of works in English and other foreign languages, To browse there for a few moments daily is to be dazzled by a literary kaleidoscope. Jackets are becoming increasingly artistic and colourful, The new stock that arrives throughout the day, by messengers driving tricycle delivery carts, is beyond the capacity of the shopkeeper to cope with tidily. And so the volumes pile up on the ample counters. "The History of the Jews of Latvia," a fat, compendious work, held pride of place for a few days but was soon submerged by the report on the Hazor Excavations. There is also a whole symposium of works on the Arab problem: "Arab Refugees," by Dvorah Kaplan, a dry but importantly documented study; "Arabs of the Middle East," by Gabriel Baer, of the Hebrew University, a basic work of authority; and Yigal Alon's election thoughts on the subject: "Israel and the Arabs between War and Peace."

Canadian Panorama

BY MORDECAI HIRSHENSON

A NEW ANGLE TO THE PASSION PLAY

Last week the CBC's Trans Canada radio network performed its annual pre-Easter Christ drama. Its name: A Spark in Judea; its author: English dramatist R. S. Delderfield; its theme: Pontious Pilate was compelled to order the execution of Jesus because he was in the money grip of the Jews.

But suppose we let the CBC TIMES tell the story in its own words:

"Delderfield, like many historians, looks at Pilate sympathetically, explaining his actions as a matter of political expediency. Pilate, he maintains, is thinking only of the welfare of his province, of what is best for the common man. Lack of money frustrates his attempt to build an aqueduct to provide the city with fresh water.

"He is a year overspent in the tax money, the workmen are complaining that they haven't been paid in ages, and, as the last straw, a payroll from Rome is stolen. Desperate now, Pilate borrows again from the high priests of Jerusalem. When they demand the death of Christ and Pilate hestitates, they are quick to remind him of his indebtedness to them. Christ, they insist, has offended religious laws, not the civil laws of Rome, and therefore it is up to **them** to decide His fate. Delderfield suggests that when Pilate washes his hands of the whole affair he becomes guilty of the political error of appeasement, and so sets the stage for its tragedy."

This plot summary evokes a few comments.

First, the Christian Gospels, replete as they are with Jew-baiting phraseology, no where propose such a thesis, even remotely or by implication, to explain Pilate's policy — despite the desire of the early Christian writers to absolve Pilate and curry favor with the Roman power. Secondly, there is no contemporary evidence that the High Priesthood acted as a loan office to Roman officials who were in financial straits. Thirdly, the profession of money lending is one that was thrust upon the Jews at a much later period—in medieval times in fact. In the period of the Second Temple, the Judean —and Jewish—economy was primarily agricultural with some handicrafts and light industry. Jews as a class were not moneylenders. The Shylock image, whatever truth it had in later days, was entirely a creation of the Christian feudal economy.

This gratuitions distortion of what is already an age-old source of calumy that has brought unearned suffering upon Jews is the latest in the centuries-old tradition of the Passion Play. From the CBC with its record of sensitive and helpful interpretation of minorities one might have expected a different dramatic treatment.

The author, incidentally, gained his fame in England as a writer of farces and became known for his World War II comedy "A Worm's Eye View."

TORONTO'S LOSSES
AARON LADOWSKY

Last week Toronto Jewry lost two of its familiar and colourful figures within a week of each other.

Aaron Ladowsky, 71, was a baker boy from Kielce when he arrived in Canada more than half a century ago. His baking talents led to operating a coffee and pastry shop and dairy lunch that became known as the centre for all elements in Jewish life from the Yiddish and Hebrew literary congnoscenti to those whose reading did not go beyond the Racing Form.

Until it was recently remodelled his restaurant scorned such new-fangled notions as the bill. Also until the renovation, it was purely a man's preserve under the benign auspices of the massively-built but mild-spoken Aaron Lodowsky.

He was known as the father of all the Keltzer landsleit. He was active in the Keltzer synagogue, Keltzer Farband and as a folksmensh with genuine cultural aspirations travelled to the last conference of the World Yiddish Cultural Assembly in New York.

HARRY HARRIS

The other loss was Harry Harris, 58. Though suffering himself from a dread and painful disease, for 22 years he brought music and entertainment to a wide listening public in his Jewish radio hour.

A former cantor, he was disabled by his sickness from practising his sacred calling but vicariously exercised it by presenting the voices of others on his Sunday morning broadcast which became a fixture in thousands of Jewish homes in South-Central Ontario. For many its Jewish content - meagre as it was - was the only source of contact with Jewish life and the Jewish word.

DO TORONTO DAILIES COPY FROM EACH OTHER?

In reporting the death of the late Harry Harris, well known and sadly mourned Jewish Hour broadcaster, the Globe & Mail's account in an excusable misprint referred to a citation that had been given him by the "Sarband" Labour Zionist Order (for "Farband", of course).

The ports of the two evening papers — the Star and the Telegram — repeated the error as written and also referred unblushingly to the "Sarband" Labour Zionist Order.

Sermon For The Week

Hallowing Of Life

Judaism knows of degrees in holiness. The first five books of the Bible possess a greater degree of sanctity than the other books. The Sabbath is holier than the Festivals. Yom Kippur is more hallowed than Passover; Passover more than Purim. A Mezuzah is to be treated with greater reverence than a Sophar. One may run from a Synagogue to a House of Learning but not from the latter to the former (the supremacy of Torah study is basic to traditional Judaism). In the Jewish faith there is not orly a distinction between the sacred and the secular but between the sacred and the sacred.

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ART & MUSIC

A Modern Composer:

Arnold Schoenberg

By Mosco Carner

The great debate on Schoenberg, who died in America in 1951 at the age of 77, continues unabated. But, while only a decade or so ago it could still be said that of the trinity — Stravinsky, Bartok, Schoenberg —he was the most discussed but least performed member, the last part of this aphorism holds no longer true today. Increasingly frequent performances of his works indicate the change that has taken place in the general attitude towards him. Even his unfinished opera, "Moses and Aron," which he himself thought unperformable in parts, has been staged on the Continent at Zurich and Berlin. Perhaps it needed the "new" ears and adventurous spirit of the post-war generation to work this change in the artistic climate, and thus compel their elders to revise their opinions and to perceive in Schoenberg *not only a seminal* force comparable to Joyce in literature and Picasso in painting, but as a great creative artist in his own right.

Feud With Thomas Mann

To his disciples and followers, Schoenberg was a perennial source of artistic and spiritual inspiration. To the world at large he appeared as a figure of almost inhuman self-sufficiency, aggressively hostile in his easily roused reactions to uncomprehending contemporaries and prone to suspiciousness that verged on the paranoic. His undignified quarrel with Thomas Mann in the notorious "Dr. Faustus" affair was a striking instance of this. But such antagonising traits formed, I feel, part of a defence mechanism which was a psychological necessity for a revolutionary set on nothing less than "breaking all barriers of a past aesthetic."

In this attempt at the revaluation of all artistic values, Schoenberg, far from being guided by cold and calculating cerebrations, was driven by an elemental urge, a demonic compulsion. Throughout his life he remained, in the Nietzchean sense, a Dionysian artist, much in contrast to the Apollonian serenity that descended on the later Stravinsky. A dyed-in-the-wool romantic, emotional expression constituted the alpha and omega of his artistic creed and to that he bent all his resources as a constructor of genius. The invention of the 12-note method of composing was his supreme technical achievement, leading to the establishment of a modern ars nova; but this achievement is paralleled by the range and power he displayed as an imaginative artist. After the hermetic, expressionist period which culminated in "Pierrot Lunaire" (1912), and after the intellectual labours devoted in the subsequent years to hammering out the serial method, Schoenberg emerged from his ivory tower and mellowed into an artist with a profound and passionate concern at the human condition.

Change Of Religious Loyalties

It was, I suggest, this development which brought with it an increasing awareness of the inner bond that linked him — a Jew by race but a Catholic in his childhood who later became a Protestant — to the spirit of Judaism. True, his formal return in 1933 to the faith of his forefather had its immediate cause in Hitler's rise to power but ultimately it sprang from an inner conviction whose origin can be discerned as early as 1915 in his preoccupation with philosophical religious problems, when he wrote the play, "Der Biblische Weg," and sketched the oratorio, "Die Jakobsleiter." But it was not until his last "American" period that Schoenberg's identification with religious Judaism became fully conscious and articulate. Eloquent testimony to this is provided by the series of important works then produced— "Kol Nidre." "A Survivor from Warsaw", "Moses and Aron", and "De Profundis", a setting of the 130th Psalm in its Hebrew version. In these compositions Schoenberg left an artistic legacy to Judaism which in its spiritual vision, profundity of thought, and imaginative range stands unique and dwarfs all that Ernest Bloch contributed in that sphere.

(Copyright by The Canadian Jewish News and The Jewish Chronicle Feature & News Service)

Remnants Of Jewish Cracow

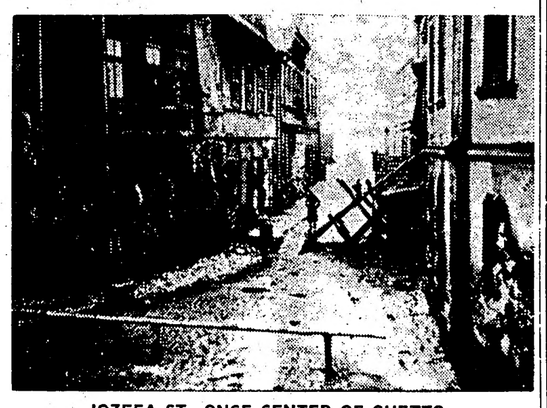
SZEROKA ST., WHERE SURVIVORS WALK AMONG RELICS OF CRACOW JEWRY

TORONTO U. J. A. MISSION AT RMO CEMETERY, OLDEST IN POLAND

THE TOMBSTONE OF THE RMO

THE OLD SYNAGOGUE

THE "NEW" CEMETERY. — THE GERMANS REMOVED MOST OF THE TOMBSTONES AND USED THEM TO PAVE STREETS.



JOZEFA ST., ONCE CENTER OF GHETTO

A Story From Jerusalem

A Boy's Dream About The Hebrew University

Jerusalem. (Special.) A rainy Friday morning during vacation period at the Hebrew University of Jerusalem. The huge buildings, usually bustling with the activity of youth and learning, stood silent and deserted. Only a few students and professors moved through the empty campus. A child, a child of the kibbutz, his eyes bright with the dreams of all that there was to see and know, came to the new hilltop campus on Givath Ram. Alone in this abandoned grown-up world he was king of all he saw. The possibilities of the life before him caught him up in a trail of wonder as he wandered through the buildings.

"When I grow up . . ." he thought as he stood in the empty chemistry laboratory, "I will be a great chemist,"—and he donned the white robe left by a senior student—lo and behold he was a great chemist for a few magic child moments. In an empty classroom he explained a complicated formula to a ghost class of attentive students—and then with the privilege of child and actor, his mood changed abruptly and he joined the corps of students. The wonder of learning was his.

The empty auditorium beckoned him—its stage arranged for the Student Orchestra recital. "When I grow up . . ." he mused, "I shall be a great conductor," and he led his phantom musicians through an intensive rehearsal.

He entered the building of Jewish Studies and found his way to the library. The massive tomes that were his heritage gazed down at him and he gazed up at them. At a table near a window he pondered them—anticipating the habit of the years that had not yet come.

In the same building some one else had come to capture a few hours of the rainy Friday morning. This man, bent with the weight of years and dreams that had become reality was the President of the State he had seen only in dream — and the chronicler of the exiles for whose ingathering he had worked. At the Hebrew University President-scholar Yitzchak Ben Zvi pursues the studies of generations in the institute that bears his name.

Each Friday morning President Yitzchak Ben Zvi comes to the University and for a few hours joins the throngs of students taking copious notes at a library table. The boy, alone, found the doorway to the Ben Zvi Institute and shyly, made friends with the President's guard. "Perhaps when I grow up I will be the guardian of a great man," he thought and then suddenly he was in the Ben Zvi Institute and he and the great man were talking. "No—I will be President of the State instead" — like a chamelon his mind leaped through varicolored dreams.

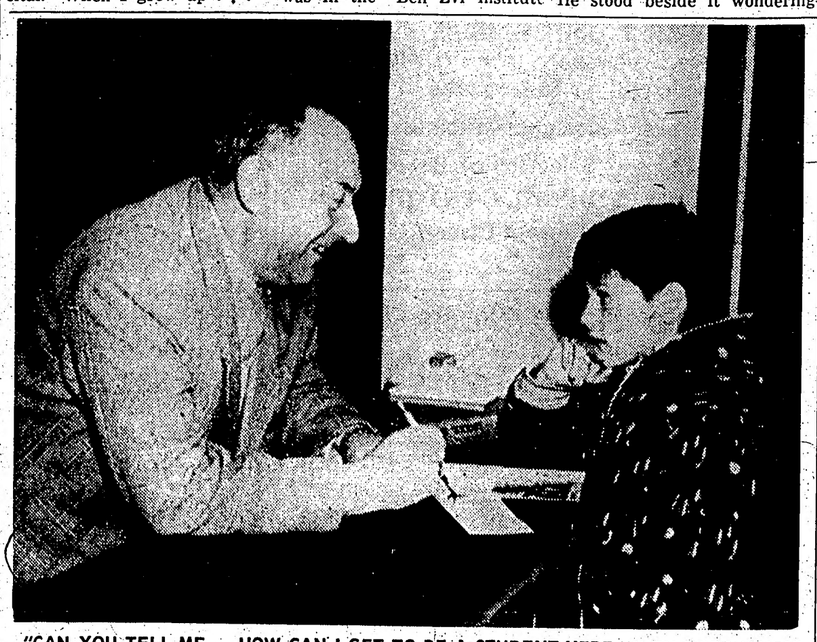
Across the campus yet another building called to him and at its entrance he gazed upon the face of a man whose yes spoke to his child-heart "Einstein," he read and wondered who the man of the wise-sad face could be. Professor Robinson ending the work of the week spied the young wonderer and stopped to tell him the story of Albert Einstein, the many for whom the Hebrew University had named its Institute of Mathematics and Physics. "When I grow up . . ." the boy thought, "I shall be like Einstein—unless perhaps—I am like Professor Robinson." The Professor went smiling on through the rain and the child found his way into the next building.

Standing on ten pillars, significant of the ten commandments was the Law School and within it was the student court room. "A judge—that's what I'll be — I'll be a judge!" And he was in the judge's chair that swiveled round and round, meting out justice while the rain pattered past the window.

There was a large building at the entrance of the campus —the largest he had ever seen. He stood beside it wonderingly—hands plunged in pockets, and decided to explore it from within. In the basement he found a room with illuminated cases and in the cases were scrolls—yellowed and charred and filled with the magic of all that had been before he had ever been born. A girl guide told him they were the Dead Sea Scrolls and told him of the Beduin boy who had chased a goat into a cave and found the treasures of the past. As he signed the guest book he wondered: "What happened to the goat? Would it be fun to be a shepherd? Perhaps when I grow up . . ."

He followed the girl into a large room and looked on as she showed him a picture that stretched across a wall. "This is the Hebrew University," she said, "and in every building you may learn something new."

"So much to learn," he thought, perhaps when I grow up . . . I had better study, and he found his way to the smiling man at the empty information desk. "Can you tell me," he asked, "How can I get to be a student here—when I grow up . . ."



"CAN YOU TELL ME — HOW CAN I GET TO BE A STUDENT HERE WHEN I GROW UP?"

A POLISH DIARY — By Meyer W. Gasner

2. Pilgrimage To Cracow

I arrived in Cracow by car. It took us through different Polish towns and cities. En route, we passed such once-famous Jewish cities as Ostrovtze and Kielce. We stopped there, but found no Jews.

* * * *

Cracow attracted me for many reasons, paramount of which were my family ties. My late father lived there before he migrated to America. He was born, as was his father, in the well-known winter resort, Zakopane, south of Cracow.

* * * *

It is hard to believe that only twenty years ago all these towns between Cracow and Zakopane,—the latter being the highest point in the Carpathian Mountains close to the Slovak border—were populated by Jews. This is the district that gave the Hassidic world some of its greatest teachers, among them the saintly Reb-Chaim of Sandz.

Cracow itself did not suffer from the war, physically. It is still one of the most picturesque cities in central Europe. It is neat, elegant and bears its new poverty with the dignity of a has-been. All that remains from its past glory as spiritual centre of Poland is the castle, the old museums and approximately ninety buildings of its renowned university, the second oldest after Prague in that part of Europe.

However, my friends and I did not come to see Cracow in order to explore its historic beauty and to visit its art galleries. We came to see what remained of the city's Jewish community, once perhaps the best organized "Jewish city" in the world.

* * * *

In 1939, I was told, Cracow had seventy thousand Jews. Its Jewish community housed one of the most modern hospitals in Poland, which occupied four blocks of buildings surrounded by a park. It had in excess of two hundred synagogues, temples, batay midrashim, shtiblach, yeshivoth; also two recognized, full-fledged collegiate high schools besides innumerable modern day-schools. A Zionist daily newspaper in Polish was published there. In fact, Cracow was **the** fortress of Zionism in pre-war Poland. It had a true Jewish atmosphere and the Jews there were conscious of the fact that they were continuing the tradition of the oldest organized Jewish community in Poland.

Had the community survived the war, it would have celebrated ten years ago six hundred years of Jewish community life.

This is the historical background of which one is aware when walking through the streets of the oldest Jewish city in Poland.

* * * *

By some miracle, two synagogues survive. I visited both. One, the oldest in all Poland, the Alte Shul, dates back to the second half of the fourteenth century. It is about six hundred years old. Built in the Romanesque style, it is sunk deep into the ground. It must have been a fortress during the Middle Ages. It is not presently used for religious services. However, the Polish government appreciates the historic value of the Alte Shul and is renovating it. Here will be displayed many religious objects saved from the Nazi catastrophe.

I was told that in all of Europe there were only two other synagogues similar to it, in Regensburg and in Prague. The Regensburg synagogue was destroyed by the Nazis. Thus, Prague and Cracow now have the two remaining ancient synagogues of central Europe.

One synagogue still functions. It too is of great historic significance. This is the famous Remo Shul. It was first built of wood four hundred or so years ago by the father of the REMO. Then it was rebuilt several years later in stone and brick. It is small, has a single aisle. But the arc and entrance are beautifully carved. The chair on which the great Remo, Rabbi Moshe Isserles, the greatest rabbi and law-codifier of Ashenazic Jewry, sat is still intact. When we entered, we became conscious of the holiness and grandeur of this spot.

Next to the Shul is the oldest remaining Jewish cemetery in Poland, also called by the name of the REMO. By some miracle, the monument at the Remo's grave is yet there. It escaped the Nazis. However, the tombstones of the other great rabbis which Cracow had, such as the Bach, the Tosefot Yomtov (Lipmann Heller), Reb Isaac Harif, the Megalleh Amukoth and others, disappeared.

This synagogue and cemetery, plus the building of the Kehillah, are all that's left. Even the first Jewish printing shop in Poland, which began operations in 1530 and became a landmark in Poland, no longer stands.

* * * *

From the historic to the present. What IS left in today's Cracow?

The remarkable thing to report is that even today, with a thousand Jews left, Cracow is still **religiously** more Jewish than Warsaw. The Polish government respects the right of the Jews to live according to their religious desires if they wish it. The arm of the Jewish Communist Committee has not embraced Jewish life here to the point of secularizing everything Jewish. Not the Polish communists, but their Jewish comrades conduct the secularization of Jewish life here, as in the Communist world in general. Therefore we were pleasantly surprised to find the Jewish community-kitchen strictly kosher. Three hundred kosher meals are served here daily, thanks to the Joint Distribution Committee. A local Jewish survivor, Chaim Jakobovitch, is the chairman responsible for this kitchen where people sit down in yarmulkes and wash before their meals. Jakobovitch is very grateful to the Polish authorities for allowing this group to remain traditional Jews while otherwise loyal to the political regime of their country.

When I was there, Jakobovitch was preparing a Seder for three hundred in the Kehillah building on Krakowska Street.

This kitchen is not the only sign of traditional Jewish life remaining in Cracow. There is some religious Jewish instruction here,—anyhow, more than in any other Jewish community in present-day Poland. The Jews of Cracow still believe that the spirit of the Remo is watching over their souls. Even today, with merely a thousand Jews left, some Jewishness is noticeable here.

This may be due to such dedicated men as Chaim Jakobovitch, who consistently refuses to leave Poland, whilst he can still be of service to the Jewish community

He, himself, told me, "I am a guardian of the last wall of Jewishness. Here I am needed. Somewhere else I am dispensable."

I will never forget his happy expression when we sat down to "bentch" after the meal. Fire glowed in his eyes. Such fire kindles and preserves eternal Judaism under the most trying circumstances.

Community Calendar

SATURDAY, APRIL 16, 1960
5th DAY PESACH

8.00 p.m. - Israeli Medical Association, Toronto Section Meeting; J. H. F. A. 3560 Bathurst St.

TUESDAY, APRIL 19, 1960
8th DAY PESACH
YISKOR

United Community Fund, Annual meeting, Concert Hall, Royal York Hotel.

WEDNESDAY, APRIL 20, 1960

New Mount Sinai Hospital — Women's Aux. Executive Meeting; New Mt. Sinai Hospital, 550 University Ave.

Beth Tzedec Congregation, Spring Academy Lecture; Beth Tzedec, 1700 Bathurst St.

Zionist Organization, Regional Executive Meeting, Zionist Building, 651 Spadina Ave.

THURSDAY, APRIL 21, 1960

National Council of Jewish Women General Meeting; 3077 Bathurst St.

Beth Tzedec Congregation Men's Club Dinner; Beth Tzedec 1700 Bathurst St.

Jewish Theological Society of Canada Dinner; Beth Sholom 1445 Eglinton Ave. W.

MESSAGE BY THE RABBI OF LUBAVITCH

For Complete Freedom

On the occasion of the festival of Pesach, I send my blessing to my brethren everywhere, the blessing of a "Kosher and joyous festival of Pesach, the Season of our Freedom."

True freedom must be complete freedom. It must comprise both freedom of the individual per se (as a microcosm) and as a Component of the surrounding world. In other words, it must be a two-fold freedom: liberation of the inner self from the innate or acquired handicaps; and liberation also from the external limitations imposed by the environment.

* * *

Our Sages, of blessed memory, who would render a profound doctrine in a brief dictum, expressed the above concept in a few words, while also pointing out the way and the means of attaining such freedom. Said they, interpreting the words (Exod. 32:16) **chorus al ha-luchos** ("engraved on the Tablets"): ("It means) freedom (**cherus**) from enslavement to the nations of the world; freedom from poverty, stupidity, pain and pressures."

The Ten Commandments engraved on the Tablets, epitomizing all the Divine precepts, begin with the words, "I am G-d, thy G-d, (Elokecho) who brought thee out from the land of Egypt (Eretz Mitzraim); from the house of bondage (Beis Avodim)."

The primary and most basic principle to be engraved in Jewish life, and which G-d addresses to each and every Jew and Jewess, is: "I am thy G-d"—the only G-d in your personal life, here and now.

The Divine Name (**Elokecho**) especially emphasizes the Omnipotent and Master of all powers. Hence the two-fold liberation: from **"Eretz Mitzraim"**, implying the undesirable characteristics acquired under the influence of life in "Mitzraim," and from **"Beis Avodim,"** i.e. the bondage imposed by the external world.

Hence also the two-fold injunction—concerning the internal and external aspects of life—addressed to each and every one: **Thou shalt have no other gods** — there should be no worship of anything but G-d; **Remember the Shabbos day to keep it holy,** etc. — do not become subservient to the order and way of life of the external world.

* * *

The Torah, likewise, comprises the two aspects: the inner aspect, or soul, of the **Torah (Pnimius ha-Torah),** and that part of it which is directly concerned with performance, i. e., the study and practice of the Torah and Mitzvoth **(Nigleh d'Torah);** the inner aspect, the soul, animating the outer aspect, the action.

Pnimius ha-Torah has in recent generations been broadly expounded and disseminated through the teachings of Chassidus, founded by the Baal Shem Tov, of blessed memory; this year marking the 200th anniversary of his Histalkus (demise.)

One of the teachings of Chassidus which the Baal Shem Tov repeatedly emphasized is: I visualize (lit. equate) G-d before me constantly (Ps. 16:8) —every Jew must be conscious of G-d's presence to such a degree as to be equally indifferent to everything else in relation to G-d. This should be constantly, not only when reciting the Shemone-esraei, the culminating point of the daily prayers, and not only at certain times of the day, or the beginning thereof. The full "equation" will not be achieved thereby, consequently neither complete liberation from the mastery of the world af-

BY RABBI MENACHEM SCHNEERSON

fecting, as it does, both the internal and external life of the individual; since at other times he may lapse into bondage, victim to his own nature or to the over-powering environment. The consciousness of "G-d before me" must be constant, in the fullest sense of the word, so that it permeates every action and movement of the individual, down to the simple acts of eating and drinking and conversation, etc. Only then will the individual be able to overcome the internal and external limitations and attain the fullest measure of freedom in both areas of "Eretz Mitzraim" and "Beis Avodim", as defined above.

Such continuous and uninterrupted awareness of G-d leads the Jew not only to serve G-d with a total commitment embracing both aspects of life, as mentioned above; but the Divine service will be carried out with joy and gladness of heart. As the Old Rebbe, the

(Continued On Page 8)

— THE WOMAN AND THE HOME —

Wife Of Famous Violinist Tells Isaac Stern's Real Story

By Joseph Wershba

New York — "My husband," says Mrs. Isaac Stern with a mixture of professional objectivity, civic awe and wifely pride, 'is a man of tremendous vitality."

Stern, one of the world's major violinst, makes a more modest appraisal of himself— "I have a reputation for making noises and people thought I could coordinate a lot of other noises into some kind of order."

Both analyises help to explain why Carnegie Hall probably will not be demolished; they are part of the story behind Mayor Wagner's dramatic pledge that the Carnegie will be saved.

Isaac Stern is built like a couple of football centers back-to-back. He's a musician with physical dynamism that spills over onto a strong sense of civic consciousness. That's why he helped from the Citizens Committee for Carnegie Hall three months ago, when the future of the great cultural center looked bleak indeed.

'I had originally intended to work anonymously," Stern says —but they made him chairman. And even though he was on a two-month concert tour through Canada and the U.S., he was constantly on the phone between concerts to exhort, encourage, advise and consult with his New York colleagues. ("Stern is a man who cannot rest", says his agent, Sol Hurok. "When he is not playing the violin he is on the telephone. I would like to abolish the telephone. It would add 10 years to his life.")

Isaac Stern is an artist who happens to believe strongly that the artist should be in the middle of every cultural argument worth fighting for.

* * * *

Four years ago in Moscow, he locked horns with Khruschev and Bulganin in one of those garden-party debates that have since become almost required diplomatic protocol in dealing with Khruschev. Stern had been the first American artist to tour the Soviet Union after World War II. He argued Khruschev to foster cultural exchanges. Khruschev told him nothing doing until America stopped "humilating" Soviet artists with finger-print requirements. Stern retorted that the overriding consideration was to build friendship between the two peoples.

The fingerprint issue having been somewhat resolved since then, cultural exchanges have been flowing easily between the two countries. The Sterns will be off for Russia again in two weeks as part of an extended European tour. The ovations he gets there are not only for him as a musician, but also as a citizen of the world.

There is, however, one area of the world which Stern has not been able, as yet, to bring himself to perform in—Germany. He explained his reason movingly to millions of Americans in a recent "Small World" television program.

"I am an American," he said "I am also of the Jewish faith. I find it difficult, not difficult —impossible—at this time, to play the music that I love in a country where so recently the most impossible atrocities against human nature were part of the every day life. I do not take a position of attack. I do not condemn a whole people. It is just that I, as a human being, cannot associate myself, in the music that I feel so deeply, to condone that which happened so recently.

"I feel that it is the dignity of the man, the way you live with yourself, that is more important than what might be called your responsibility of sharing your abilities with a general public."

Isaac Stern has been sharing his talent with the public since his childhood in San Francisco, but he is not so much a child prodigy grown up as he is an artist who came to maturity after many years of self-discipline.

He was born in Kreminiecz, Russia, July 21, 1920, and was brought to San Francisco by his parents when he was one year old. He has been described "as the only major violinist who is exclusively a product of American environment and training."

Actually, he began with the piano, was not too good at it, then switched to the violin because he heard a friend across the street playing, and Isaac wanted to play as well as his friend.

Stern made his debut with the San Francisco Symphony when he was 11, made his New York debut when he was 17, but did not reach the upper ranks of violinists till he was 23. He's been practicing hard at it ever since and he is one of the most tireless of traveling concert soloists. He's in Chicago for a symphony performance.

His wife is the former Vera Lindenblit, whom he married in Israel in 1951 after an 18-day courtship. (Characteristically, Stern had to cut through the red tape of four nations—U. S., Israel, France and Belgium—to get the marriage ceremony performed because Vera was a "stateless person." She was born in Berlin of Lithunian parents who later fled Nazi persecution.)

The Sterns have two children: Shira, 4, and Michael, 3, months old. They live on Central Park West in the W. 80s.

Oh Where, Oh Where . . .

BY RUTHIE

One morning last week, my husband awoke with the thought that he needed a certain document which he gave me for safe-keeping. He had to have it the following day and, hence, gave me twenty-four hours notice. (Of course, when he can't remember where he hides something, the excuse it that he gave it to me).

MAILAH, I had to find it.

"ZORG NISHT", I confidently said. "It's in a good spot."

In fact this paper was hidden so well, I almost didn't find it on time.

Let's start at the beginning. At nine A.M. he left for the office with the assurance that he'd have this precious slip of paper in the evening. Since our youngest was in bed with the measles, I was restricted to the house. Therefore I had all day for this hunting spree.

First I made the beds, "did" the breakfast dishes, and generally tidied up the house. God forbid, if someone unexpectedly walked in and found the place a mess! MITTEN DARIN, I had to look after Junior. First he had to have tea with aspirin, then he had to go to the bathroom, then I had to ifnd the cow-boy colouring book, then he became hungry, then I had to change his bedclothes—the bread crumbs were prickling him—, then he wanted water THEN I felt like killing him . . . . By that time, it was noon.

Junior had fallen asleep out of sheer exhaustion and I had just taken my first sip of coffee when the 'phone rang.

"Hello."

"Nu, did you find it"? came the voice of my better half.

"Oh, I'm looking. It'l pop up."

"I hope so. 'Bye."

That was that! I finished the coffee and began the search.

The first thing which caught my eye was the nut bowl on top of the refrigerator. I don't know why I still refer to it as the "nut bowl". It's used as a recepticle for all current bills—hydro, telephone, butcher, grocer. I rummaged through, to no avail. However, I did find the rusty skate key Junior was looking for the week before.

I didn't feel a bit discouraged. After all, I couldn't expect to find what I wanted at the first try.

My second choice was the fruit bowl on the dining room bouffet. As far as I can remember, it never held any fruit. Therein lie all receipts—from Eaton's, Simpson's, contributions to YESHIVOTH. I looked there, but no paper. I did come across a sling-shot I confiscated from Junior.

"Why", I thought, "it could be in the packet with all the 'important' papers—insurance, birth certifictees, bonds, marriage license, dog license, etc."

I quickly dumped the contents onto the table. Along with everything else were family snap-shots. Ah, here's MALKELEH at the age of four moriths, lying nude on her tummy. Now, at the age of seventeen, the pose is not much different, except for the bikini. Ooh, here's one of me—such a pretty bride, so innocent.

My day-dreaming was abruptly shattered by a piercing scream. Junior fell of the bed! Needless to say, everything was forgotten in the attempt to pacify him.

I was finally allowed to concentrate provided I would get Junior a "birthday" hat. We generally keep an abundant supply of birthday favors for just such an emergency. These are kept under the lid of the victorola.

"Okay", I impatiently reported. "I'll get you one."

I raised the lid of the recorder. And—what do you know—there lay the document I hunted for all day!

Suddenly it didn't matter how much noise my NACHESL made. I could wave the paper in my husband's face and say, "I told you so!"

Recipe of the Week

MATZAH KUGEL

3 matzos
2 tablespoons chicken fat
1 cup matzah meal
4 eggs, separated
⅛ teaspoon salt
¼ cup finely blanched almonds
grated rind of ½ lemon
I large tart apple
½ cup melted chicken fat

Soak the matzos in a little cold water until soft, then squeeze dry. Melt the 2 tablespoons of fat in a skillet, add the matzos, and stir over medium heat for 5 minutes. Blend in the matzah meal and salt, and cool. Add the well-beaten egg yolks, almonds, and lemon rind. Peel, core, and grate the apple. Add to the batter. Beat the egg whites stiff and fold in. Pour into a 5 or 6 cup casserole, well-greased, and pour the melted fat evenly over the top. Place at once in an oven heated to 350 degrees F and bake about 1½ hours, until well-browned. Serve with meat. This makes 5 portions.

PASSOVER SPICE CAKE

6 Eggs, separated
¾ cup sugar
1 teaspoon ground cinnamon
- teaspoon ground ginger
½ teaspoon ground cloves
½ cup sifted potato starch
2 tablespoons matzah meal

Place the egg yolks in a mixing bowl. Sift the sugar and spices together and add to the yolks. Beat until light and thick. Stir together the potato starch and matzoh meal, and blend lightly into the batter. Beat the egg whites until stiff but not dry, and fold the batter into the whites. Pour into a greased 8 x 8 x 2 inch pan, and bake at 325 degrees F about 40 minutes, until golden brown, and a cake tester inserted in the center comes out dry. Very carefully invert on a rack, invert again on another rack, and cool.

From The Jewish Cook Book by Mildred G. Bellin published by Bloch, N.Y

CHILDREN'S CORNER by Deborah

Dec Can Jewish News 15-4-60

DID YOU KNOW THAT . . . .

THE FIRST JEWISH FARMER

Hyam Bernstein was the first Jewish farmer to settle on the soil in Canada. He came from Covno to farm outside Syracuse, New York, where he remained for ten years before settling in Lachute, Quebec in 1882. There for one year, he had a little store which served as headquarters for the Jewish pedlers of that area. Although he was a Hebrew scholar, and from a family given to study, he believed that the Jews should be productive on the soil. Despite the fact that he had no agricultural training or skill, he again took up farming at Gore, seven miles from Lachute in absolutely virgin country in 1883, three years before we hear of John Heppner, the pioneer Jewish farmer, who settled on a farm near Wapella in the West.

Mr. Bernstein, who was an enthusiastic Zionist, remained in this Scotch settlement of Gore, until 1888 when he came to Montreal to become one of the founders of the Canadian Zionist Movement.

With absolutely no Jewish neighbours, he brought up a family on this primitive farm at Gore. To this day, a creek running through this land is called, "Bernstetin Creek." A cradle brought from Scotland in which the Bernstein children were rocked, was later sold too, and is still in the possession of the Rogers family, of Lachute, well known in Canadian politics. Hyam Bernstein brought his nephews (the sons of his sister) named Asher Pierce and Charles Pierce from Lithuania. They left a life of ease, to stay with their uncle, and later became instrumental in bringing many Jewish farmers to Oxbow, in Western Canada in that part of the North-West Territories, which later became "Saskatchewan." Charles Pierce was to become one of the first citizens and founders of Timmins, Ontario, which was then only "green grass" with no promise of the gold mines that became famous. The son of Asher Pierce, Sidney Pierce, O.B.E. is now Canadian Ambassador in Belgium.

The children of Hyam Bernstein contributed greatly to Jewish development. A daughter, Mrs. N. Rome (Miriam) who was born on the Syracuse farm, now lives in White Plains, New York. Mrs. Louis Fitch (Minnie), born in Gore, Quebec, Micah, born in Lachute, Quebec, and Benjamin Bernstein, Q.C., all live in Montreal. A grandson, Ben Blue, of Hollywood, is a famous comedian.

Our Quiz

QUESTIONS.

1. What is the "Mah Nishtanah" or the Four Questions?
2. Four types of sons are referred to in the Haggadah. Who are they?
3. What are the "Four Cups" or the ARBA KOSOS?
4. Which of the five Megillot is read on Pesach?
5. What is Maot Hittim?
6. Can you name three Pesach songs included in the Haggadah?

ANSWERS.

1. **The questions asked by the youngest member of the family as to why the Seder Night is different from other nights.**
2. **The wise, the wicked, the simple, the ignorant.**
3. **After the four major parts of the service, one partakes of a glass of wine which is preceded by the blessing, "Borey pre hagofen."**
4. **The Song of Songs, "Shir Ha-Shirim."**
5. **It is the age-old custom of distributing Pesach neccesities among the needy. Literally, Maot Hittim means wheat money,—funds for the purchase of matzos.**
6. **(a) Dayenu. (b) Ehod Mi Yodea. (c) Addir Hu. (d) Ki Lo Noeh. (e) Had Gadah.**

From The Jewish Question and Answer Book by Wm. R. Blumenthal.

Keep Smiling

NOODLES, NOODLES.

"Why are noodles called 'noodles'?" A wit was once asked.

"Why not?" he replied. "They're long like noodles, soft like noodles, and taste like noodles."

NUDNIK

Jake ran to the doctor for help.

"I talk to myself all the time," he complained.

"Does it hurt?"

"No."

"So don't worry. Millions of people talk to themselves."

"But doctor," cried Jake. "If you only knew what a NUDNIK I am!"

THE SACRIFICE

A simpleton once ordered supper at an inn. At sight of the meat, he set up a loud wail.

"What's the matter?" shouted the startled innkeeper.

"Matter?" asked the simpleton. "Can you imagine killing a cow just for a little piece of meat!"

SMART RABBI

A wise guy once asked the rabbi, "Which is more important, the sun or the moon?"

"Certainly the moon," answered the rabbi. "It shines at night when it's needed most. The sun shines by day, when it's least needed!"

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MENORAH HADASSAH PLANS CAPTAIN'S BALL

The annual Spring Dance sponsored by Menorah Chapter of Hadassah will take the form of a "Captain's Ball" this year. Event will be held at the Empress Room of the Park Plaza Hotel on Saturday, April 23rd. Convenors include Mesdames M. Allen, M. Smith, M. Kalifer, H. Schilling, M. Frimeth, P. Schnier, E. Bloch, and Mrs. B. Sacks, President. Among the prominent patrons who will attend are Mr. & Mrs. Wm. Gordon, Mr. & Mrs. M. Levy, Mr. and Mrs. J. Devor.

CHURCH GROUPS ATTEND HOLY BLOSSOM SERVICES

A broad program of visits by Christian Church groups to Sabbath Eve Services at Holy Blossom Temple have been undertaken this year, comprising some 200 individuals—both teen-agers and adults. Groups which have visited the Temple include West Ellesmere United Church, St. Timothy,s Anglican Church, Agincourt; Holy Trinity Anglican Church, Thornhill; Anglican Women's Training College & Anglican Men's Army Training; Windmere United Church; St. Stephens-on-the-Hill United Church, Lorne Park; Westminister United Church, Weston.

BETH TZEDEC INSTALLATION

The first annual installation dinner and dance of the Beth Tzedec Men's Club will take place on Sunday evening, April 24th in the main banquet hall of the synagogue.

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NATIONAL CONVENTION FOR U. J. P. O.

Fifth national convention of the U.J.P.O. will take place at the Town House on April 16-17. This is the first national convention for the organization since 1954.

ISRAEL MEDICAL ASSOCIATION

The Toronto section of the Israeli Medical Association will hold a meeting at the Jewish Home for the Aged on Saturday, April 16th to acquaint the Doctors and their wives with the work being done by the association. Reports will be presented by a number of physicians who have visited Israel. These include Dr. M. Weinberg, Dr. W. Grobin, and Dr. Sydney Wax. Among the plans for the coming year is the proposed tour of Europe and Israel being sponsored by the Toronto Chapter, to coincide with the International Medical meeting in Israel in 1961.

SINAI SERVICE GROUP PROJECT

The Sinai Service group are engaged in a city-wide; blitz to sell tickets for their theatre night being held April 14th at the Bayview Theatre. Captain of the convenors is Mrs. H. Bochneck assisted by Mrs. H. Tobe, Mrs. A. Salutin and Mrs. M. Freedman. Proceeds from theatre night as well as other fund-raising campaigns will go to the Canadian Cancer Society.

CANADIAN TO OCCUPY CHAIR AT HEBREW UNIVERSITY

Montreal (CJN). Canadian born Prof. Shlomo Hestrin, one of the Hebrew University's most brilliant graduates will occupy the Chair of Biochemistry established this month by a £50,000 endowment from the mathilda Marks-Kennedy Charitable Fund in England.

Announcement of the gift was made in London by Dr. Alec Lerner, Chairman of the Executive of the British Friends of the University, at a reception held at the Marks and Spencer headquarters. Among those present were Mr. Michael D. Sieff, Chairman of the Trustees, and Mr. Michael Sacher, a Trustee. The founder of the Trust is Mrs. Mathilda Marks-Kennedy, a sister of Sir Simon Marks.

Prof. Hestrin, only 46 years old, three years ago was awarded the Israel Prize for Exact Science.

HEBREW WESTERN SANITORIUM CLUB

A Pre-Passover meeting was held at the home of Mrs. Israel Edell, 53 Hillcrest Drive. Co-hostesses were Mrs. Meyer Gasner and Mrs. Herman Salb.

Guest speaker, Mrs. Irving Wilson, from the Family Welfare and Child Service, gave the members some vital and informative aspects of the work done by the Welfare for needy families of T.B. patients in the way of assistance and re-habilitation. Mrs. Wilson also spoke of our part in the work of aiding needy families. Delicious refreshments were served by the hostesses.

An Executive luncheon meeting was held at the home of Mrs. Harry Arbus, 22 Frontenac Ave. Arrangements were made for three Kosher Passover meals to be brought to the patients in the hospital during Passover.

Election of officers will take place at the next meeting to be held at the home of Mrs. Ben Walker, 110 Vesta Dr. on Tuesday afternoon, April 26 at 12.30 p. m.

MAIMONIDES SOCIETY GALA

"An Evening at the Sands Hotel" was the theme of the gala dance held by the Miamonides Medical Society of Ontario last Saturday evening. Among the Physicians and their wives who attended were many from other communities in the province.

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No Emigration Of Jews From South Africa

LEADERS OF SOUTH AFRICAN JEWRY CALL FOR UNITY BETWEEN THE WHITES AND THE NON-WHITES

Johannesburg, (JCNS). Mr. E. J. Horwitz, Chairman of the South African Zionist Federation and Mr. Gus. Saron, General Secretary of the S. A. Jewish Board of Deputies denied reports that a number of S. A. Jews were planning to leave the country. Mr. Saron told the Afrikaans press that there might be individual Jews planning to leave, but the overwhelming majority believed that things would still come right in South Africa.

There were differences of opinion among Jews on the riots, just as there were among other groups, he said.

Mr. Horwitz declared that "members of the Jewish community view the events of the past few weeks not as Jews but as citizens of the country. Together with other Whites and responsible non-whites, Jews believe that the laws of the land must be obeyed and the government helped to maintain law and order. But if there are genuine grievances among non-Whites, then everything must be done to remove them."

Mr. Horwitz said that the people of South Africa must remember that the "eyes of the whole world are upon us. We here, in South Africa, must try to attain the greatest measure of unity, not only between Afrikaners, British South African, Jews and other White groups, but also between Whites and non-Whites."

JAPAN'S KEEN INTEREST IN ISRAEL

Tel Aviv (JCNS). Mr. Emil Najjar, who has completed two years as Ambassador in Japan, arrived here from Tokyo. He told a press conference that he found Japan much interested in Israel and many University professors spoke Hebrew and knew about Jewish religion. One of Professor Norman Bentwich's book on Israel was translated into Japanese and published in Tokyo last week, he said.

Economic ties between the two countries, said Mr. Najjar, were soundly established and talks were now in progress for additional trade.

Mr. Najjar has been appointed Ambassador to Belgium and will leave shortly for Brussels.

GERMAN STUDENTS' LEAGUE BANNED

Marburg, (JCNS). The local group of the neo-Nazi student organisation "League of National Students" was last Monday banned by the Hesse State government on the grounds that the organisation was openly following an anti-democratic and anti-constitutional line, and that its activities were directed against the democratic order of the Federal Republic Last January the League was banned in West Berlin.

ISRAEL SHOULDN'T RELY SOLELY ON THE WEST, SOVIET DIPLOMAT HINTS

TEL AVIV (ZINS) — There is no reason why Israel should rely entirely on one side in the present world political struggle, stated a Soviet diplomat in an interview with a correspondent of "Haaretz." The diplomat, whose name is not revealed, discussed Premier Ben-Gurion's visit to the Western countries and his meetings with the leaders of the Western powers, which appear to have made a profound impression upon Russian diplomacy.

It would be in the best interests of Israel to abandon its policy of complete identification with the Western world, said the Russian diplomat. Israel should take an example from the Arab countries which, by maintaining aneutralist policy, receive help from both sides in the present world division. The Russian diplomat denied that the Soviet Union is wholly on the side of the Arabs in the Arab-Israel conflict and said that Israel could even seek arms outside the West. It is true that Russia is not ready to guarantee Israel's borders, but it would be ready to do that the moment the Israel-Arab conflict were settled, he asserted. "Why is Israel so stubbornly determined to stand on one foot?", he said finally.

At the same time when this interview took place other Russian diplomats in Israel made official gestures to demonstrate their good will toward Israel. Soviet Ambassador to Israel, Bodorov, delayed his trip to Russia in order to join other foreign envoys in greeting Ben-Gurion upon his return to Israel from his trip abroad.

DUTCH STUDENTS TO HEAR LECTURES ON ISRAEL

THE HAGUE (JCNS) —The Theological Faculty of the Roman Catholic University at Nijmegen is organising a series of lectures on Israel during the month of April for all its students. Speakers include Roman Catholics, Israelis and local Jews.

The Roman Catholic speakers will include Dr. Marga Klompe, the Dutch Cabinet Minister for Social Work, and Monsignor A. Ramselaer, who both visited Israel recently. Among the Jewish speakers will be Dr. H. A. Cidor, the Israeli Ambassador to Holland and Rabbi J. Soetendorp of the Liberal Jewish community.

The Roman Catholic University of Nijmegen today has more than 3,000 students. It had only 1,000 students when it was founded in 1950.

SOCIALIST INTERNATIONAL TO MEET IN ISRAEL

Tel Aviv (JCNS). A delegation of the International Jewish Labour "Bund", is expected to attend the Conference of the Socialist International Council which is due to open in Haifa on April 27, Esther Herlitz, head of Mapai's Foreign Relations Department told a Press Conference here.

About 90 delegates from 20 European, Asian and African countries are due to attend the Conference. This is the first time that the Council is holding its annual Conference outside Europe.

The British delegation will be headed by Mr. Hugh Gaitskell, Leader of the Labour Party. Other important dele gates include M. Guy Mollet, the former French Prime Min ister and leader of the SFIO, the German Socialist leader, Dr. Ollenhauer and the Italian Socialist leader Signor Giuseppe Saragat.

During the Conference Israel intends to raise the problem of the Arab boycott, disarmament in the Middle East and other international subjects.

TEN YEARS IMPRISONMENT FOR ISRAELI SOLDIER

Tel Aviv, (JCNS.) The Israeli military court condemned a soldier, David Curtis to 10 years imprisonment for treason.

Curtis deserted the Army and crossed the border to Lebanon, went to Syria and broadcast from Damascus radio. When he returned to Israel he was arrested and brought to trial.

This is the first time that an Israeli soldier has been accused of treason.

BRAZILIAN COMMUNITIES TO JOIN W.Z.O.

Rio de Janeiro, (JCNS) — The Fourth Convention of the Brazilian Confederation of Jewish communities, attended by 150 delegates, unanimously adopted a resolution to join the World Zionist Organization.

Dr. Nahum Goldmann addressed the Convention and President Dr. Kubitshek of Brazil sent a message praising the work done by the Jewish communities in Brazil and welcoming Dr. Goldmann.

Dr. Fritz Teigl, of Rio de Janeiro, and Dr. Moises Kaufman, of Sao Paulo, were elected Joint Presidents of the Confederation.

NAZI LITERATURE SEIZED IN GERMANY

Berlin, (JCNS). The West Berlin police made a swoop on a number of German bookstores here and seized more than 600 Nazi books and booklets, including copies of Hitler's "Mein Kampf", books written by Alfred Rosenberg, speeches by Hitler and Goebbels and much other Nazi literature.

The material seized was handed over to the public prosecutor who will decide on legal steps to be taken against the booksellers. The West Berlin police, it is said, had received reports about the sale of Nazi literature and about meetings of neo-Nazis held on the booksellers premises during the recent months.

EINSTEIN STATUE PRESENTED TO WEIZMANN INSTITUTE

Tel Aviv (JCNS). A bronze statue of Albert Einstein was brought here last Friday and immediately transferred to the Weizmann Institute. The statue was made by Doreen Amczeda, of Cape Town, four years ago, and she presented it as a gift to Israel.

OTTO PREMINGER MARRIES AN ASSISTANT

Haifa, (JCNS). Otto Preminger, 53, the producer of the film "Exodus", married his film's costume co-ordinator, Miss Patricia Hope Bryce, 28, last Friday. The marriage ceremony took place at Preminger's "Zion" Hotel suite, and Rabbi Plavnik officiated. There were only 10 persons present as required by Jewish religious law. The American Consul was also present.

The affair was treated as strictly private and even members of the "Exodus" cast were not invited.

This is Preminger's third marriage and Miss Bryce's second. The bride, tall, dark, good looking and hard working, first met Preminger while he was filming Franscoise Sagan's best seller "Bonjour Tristesse." She arrived in Haifa with the cast of the "Exodus" a fortnight ago.

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Your Tax Problem

BY MERVIN H. LASS, C.A.

Budget Highlights

Personal and Corporation tax rates remain unchanged. Maximum medical expense exemptions raised effective January 1, 1960. Changes in Income and Estate Tax Acts to help widows. Associated Companies loop-hole plugged.

On the whole the Budget is dull, dismal, and lacks interest as far as Mister Average is concerned income tax-wise.

The Income Tax Act will be amended to make profit sharing employee plans more attractive. This will not come into effect until the next session of Parliament.

The Estate Tax Act will be changed and will provide where certain income rights terminate or change within a time period of four years after the death of the testator, the income tax department will re open the case. This aspect of the act will effect short terminations of annunities principally.

Medical Expenses are in for a big change insofar as the taxpayer with large bills is concerned. 1959 exemptions of $1,500. for single persons, $2,000. for married persons and $500. for each dependant up to a maximum of $4,000 have been revised effective January 1, 1960. New exemptions are $2500 for a single person, $3000 for married and $750 for each dependant up to a maximum of $6,000.

Corporations splitting themselves up into smaller Companies to take advantage of the low rate of tax on the first $25,000. of income will get the proverbial axe. It would appear that the corporation tax jig is up. The present rules determining whether companies are related for tax purpose will be changed. New regulation will be based on control rather than ownership of shares.

Summing-up

Rather dull tax-wise. Definately not an election year Budget. Better luck next year.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant, in care of this newspaper.

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PRINCE PHILIP HAILS

(Continued From Page 1)

RECALLS JEWISH TRADITION

"Of course I know that many people find it difficult to admire successful businessmen and financiers," said the Duke, "but at any rate there is ample reason to feel envious of their brilliance. Whether you feel admiration or envy, no one can escape the generosity which many of these men have shown towards charities and many deserving causes of all sorts. I have a certain amount to do with charities and the endless difficult business of raising money for them, and I can say from experience that it is always a pleasure to work with Jewish charities which are a model of efficiency and competence."

"Although the Board of Deputies was conceived for the purpose of looking after the interests of Jews in the British Isles", added the Duke, "it has always fearlessly come to the support of Jews in distress anywhere in the world. The first intervention occurred in 1744, when a delegation of English Jews and three Members of Parliament, with the backing of King George III and his Ambassador in Vienna, successfully interceded with the Empress Maria Theresa on behalf of the Jews she had banished from Prague. This humanitarian and diplomatic work has never ceased and under the brilliant leadership of the Board's most distinguished President, Sir Moses Montefiore, Jewish communities everywhere knew that they had a powerful and fearless champion in their hour of need. From 1835 when he became President till he was over 90, he was always ready to make the longest and most difficult journey to help his brethren in distress. And he continued his active interest until his death at the age of 101, in 1885."

AUSTRIAN TREATY NEARER

Vienna, (JCNS- — Dr. B. Kreisky, the Austrian Minister of the Interior, has stated here that the negotiations between Austria and West Germany about reparations payments have reached a "favourable phase." A small committee has been appointed to settle the details still outstanding. It is hoped that the matter will be finally settled by the summer.

It is known here that the final settlement of the Austrian bill for compensation payments to victims of Nazism has continually been delayed in order that the negotiations with Germany may be concluded first. Dr. Kreisky's announcement has given rise to optimism here that the Austrian Compensation Bill will finally be made law not later than May 15.

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Lubavitch Message

(Continued From Page 5)

author of the Tanyo and Schulchan Aruch, has explained it at length: When the Jew contemplates how the Almighty is associated with every Jew, gives him His Torah and Mitzvoth, and constantly desires, as it were, to dwell in the heart of every Jew—his heart must be filled to overflowing with joy and inspiration.

May G-d grant that each and everyone attain this true and complete freedom, both spiritually and physically, and that such personal liberation bring about also the complete and true Liberation through our Righteous Moshiach, speedily in our very days.

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